

CULTURAL HISTORY  
OF  
KARNATAKA  
( Ancient and Medieval )

By

A P. KARMARKAR,  
M A , LL B , PH. D ,

*University Teacher for M A. (Ancient Indian Culture),  
University of Bombay*

**Karnataka Vidyavardhaka Sangha**

DHARWAR

1947

**First Published 1947**

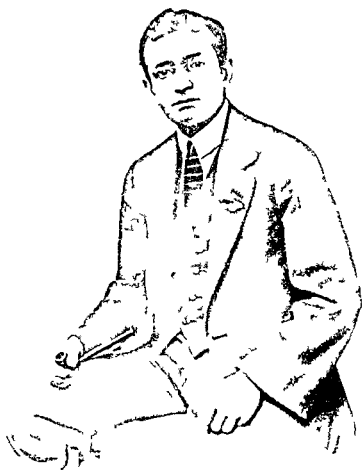
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Printed by Mr R. R. Bakhale at the Bombay Vaibhav Press Servants of  
Ind a Society's Home Girgaum Bombay 4  
and

Published by Dr K. S. Kamalapur M B S Honorary Secretary  
Karnataka Vidyavardhaka Sangha Dharwar



SHRI KRISHNARAO HANMANTRAO KABBUR  
MATUNGA BOMBAY

**Respectfully Dedicated**

**TO**

**K. H. KABBUR, Esq.,**

*The Kannada Merchant Prince of Bombay,*

For his nobility of mind, spirit of humiliation  
and deep love for the mother country

## PREFACE

Five and ten years ago, when myself and my colleagues were put behind the iron bars of the Hindalga Prison as Congress detainees, I received the first glimpses of the glory of Karnāṭaka in the past. Karnāṭaka really held an eminent position in world culture. Whereas the beginnings of the land of Karnāṭaka can be traced to the early geological period, those of the early man reach the precincts of pre-historic times. In fact the first ancestor of the Dolichocephalic race seems to have originated in the Deccan *plateau*. It was from this land that this race travelled towards the Northern India, and to the far off countries like Egypt, Sumer, Iberia and other parts of the world. In our opinion a careful investigation by archaeologists in this direction shall definitely bear fruitful results and show how Karnāṭaka was directly connected with the early civilizations of Mohenjo Daro, Egypt, Sumer, Iberia and Ireland.

As in the proto historic period, Karnāṭaka has built rich and masterly traditions in the field of art and architecture, polity and economy, religion and philosophy and other allied branches of culture during the later periods of history. The early history of the Mauryas, Sātavāhanas, Cutus, Kadambas, Gangas of Talkād, Cālukyās, Rāstrakūṭas, Hoysalas, Yādavas and the Rāyas of Vijayanagara fully indicate this. We have dealt here with the ancient and medieval periods alone.

If we look at the map of Karnataka we find that during the different periods of history, the Kannada rulers had under their suzerainty the Mālavas, Lāṭas (Gurjars) and the three Mahārāstrakas in the North and almost all the non Kannada dynasties in the South. It is also worth noting that, in spite of this, these provinces made sincere efforts towards the building up of their own empires in the domain of culture.

Karnāṭaka stands divided today. In fact the Kannada Districts of the Bombay Presidency, Mysore and Coorg, part of the Nizam's Dominions and of the other States in the Deccan, and the Districts of Bellary and Mangalore of the Madras Presidency are still capable of being brought with a great facility under a *United Karnāṭaka*.

Besides the standard works of Dr J. F. Fleet, Mr B. L. Rice, Dr R. Sewell and Sir R. G. Bhandarkar, I am directly indebted to the eminent works of Prof G. M. Moraes, Prof M. Krishna Rao, Dr A. S. Altekar, Prof William Coelho, and the Rev H. Heras, S. J., in regard to the respective sections in the chapter on the 'Outlines of Political History', to Dr H. D. Sankalia and Mr. R. S. Panchamukhi, in connection with the sections on Prehistory and Dolmens and Cairns (Chapter I), and to Mr E. P. Rice and Rao Bahadur R. Narasimhacharya regarding the chapter on 'Literature'. We are also indebted to the excellent works of Dr B. A. Saletore, Mr S. B. Joshi, Mr R. R. Diwakar, Mr Masti Venkatesh Iyengar, Mr B. B. Chitambar, Mr Dinkar A. Desai and Mr G. I. M. D. Silva.

I owe a deep debt of gratitude to Shri K. H. Kabbur, the Kannada Merchant Prince of Bombay, without whose munificent contribution this work would not have seen the light of the day. He is the noble Kannadga, who has for the first time stretched the arms of business both in the Eastern and Western hemisphere. Those who have come into contact with him know how this master mind is endowed with a unique combination of the spirit of humiliation and nobility of mind.

Dr R. E. Mortimer Wheeler M. A., D. Litt., Director General of Archaeology in India, has laid me under his deepest obligations by making excellent suggestions in the original of Chapter I.

I must express my deep indebtedness to the late eminent Savant Dr V. S. Sukthankar, under whose guidance I was first working on the present subject for the Ph. D. course.

I have to express my sincere thanks to my friends Mr D. V. Rangnekar, B. A. (Hons.), Mr S. V. Shitut, B. A. (Hons.), Mr S. V. Prabhu M. A., Principal N. G. Tavkar B. A. (Hons.), Mr B. Anderson, M. A., Mr G. V. Chulki and Mr A. M. Annigeri, M. A., for all the help they have rendered to me by making valuable suggestions. I heartily thank Dr K. S. Kamalapur, M. B. S., Hon. Secretary, and the members of the Executive Board of the Karnāṭaka Vidyavardhaka Sangha, for having undertaken the publication of the work. I am extremely thankful to my friend Mr H. M. Priyolkar, for having stood by me in all my hours of need. The decent printing of the work is entirely due to the special care taken by Mr G. P. Oak,

Manager, and his colleagues in the Bombay Varbhav Press. I heartily thank them all and also Mr. R. R. Bakhale. I am sincerely thankful to Mr P. S. Mokashi, Times of India, Bombay, for taking personal care in preparing the blocks. I cannot forget the unique services rendered to me by Mrs Sushilabai by finding out the necessary sources and arranging the research slips, and by her children Masters Jagadish and the late Govinda, and Miss Mirā, who have been specially trained by her not to touch the written materials lying on my study table

Nizam's Guest House,  
Bhandarkar O. R. Institute,  
Poona 4.  
14th June, 1947.

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A. P. Karmarkar

# CORRIGENDA

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CULTURAL HISTORY  
OF  
KARNATAKA



Map of  
**KARNATAKA**  
[AND SURROUNDING AREAS]

Scale: 0 to 300 Miles



## CHAPTER I

### PREHISTORIC AND ANCIENT KARNATAKA

Introductory—Modern Karnataka—Geology—Palaeolithic, Neolithic, Chalcolithic and Iron Ages—Dolmens and Cairns—Dakṣiṇapatha, Mohenjo-Daro and other countries—Rgvedic period and after

#### I Introductory

Karnāṭaka has had a long and glorious past. Like some of the other countries of the world, we see in this province and its neighbourhood the working of the Early Man, who created a life for himself here, and travelled northwards up to the foot of the Himālayas, after the retreating of the great ice sheet. Nay, we even find that the rock system, which is called as Dhṛuvarian, is said to be existing since the beginnings of the early geological period. And after the passage of the different geological periods, the Early Man is said to have made his appearance here. In our opinion, it was this early man, who must have been the ancestor of the makers of the Mohenjo Daro civilization. The early designation of these people is still unknown to history. They were known as Dravidians later on in the Western hemisphere, and still later on in the Eastern, as the connotation Pañca Dravidas would indicate it. The people of Karnāṭaka took part in the great Bharata war. And after a glorious epoch of the Sātakarni rulers, Karnataka enjoyed a unique and solemn glory for a period of over one thousand years under the rulership of the vigorous dynasties of the Kadambas, the Gangas, the Calukyas, the Rāstrakūtas, the Seunas of Deogiri, the Hoysalas, the Rayas of Vijayanagara and others. In all these different periods, Karnāṭaka has maintained a noble outlook for all the centuries to come in the various branches of culture. During this period, it has reared the three of the prominent schools of Indian philosophy, namely, those of Śāṅkara, Rāmaṇuja and Madhva. The tenet of Baṅava again has shown the most wonderful reformist inclinations in the field of religion and philosophy. In all these centuries Karnāṭaka has created a unique position for herself in the history of the world, by fostering masterly traditions in the field of polity, socio economic organization, education, art and architecture, and others.

The entire history of Karnataka can be divided into four periods (1) Pre and Proto historic Period, (2) Ancient Period, (3) Medieval Period, and, finally, (4) Modern period. The Periods are generally of an overlapping nature and no definite line of demarcation could be drawn between each other. We are here mainly concerned with the first three periods only.

## II Modern Karnataka

In the opinion of the wise men of Karnataka to day the tract of the Kannada speaking people stretches itself between latitudes  $11^{\circ}$  N and  $19^{\circ}$  N, and longitudes  $74^{\circ}$  E and  $78^{\circ}$  E, thus covering an area of 65,000 sq miles, its maximum from North to South being 500 miles, and from East to West 250 miles. It has now Maharashtra in the North, Andhra and Tamil nadu in the East and the South and Kerala and the Arabian sea in the South-West. The three natural divisions of Karnataka are (1) The coastal plain, (2) The region of the Western Ghats, and (3) The plains designated as *Bailusime* in Kannada. The main rivers situated in Karnataka are the Kṛṣṇā, the Bhīma, the Tungabhadra and the Kāveri. The water falls of Ger soppa, Unchalī (or Lushington Falls), the Lalgali, the Magoda, the Gokāk, the Sivasamudra and the Pykara are well known. The highest mountain peaks existing here can be described as the Sahyadri (with an average of 3000 ft above sea level), the Baba budangiri (6414 ft), Kuduremukha (6215 ft), Mullyangiri (6317 ft), the Doddabetta—the highest peak on the Nilgiris (8642ft), consisting of health resorts like Ootacamund and Connoor. The main soils of Karnāṭaka are black and red, suited for rice, jwārī, wheat, pulses, ragi, oil seeds, gingelly, safflower, cotton, sugar cane, coffee, tea, tobacco and betel nut. It is rich in its mineral wealth there being ores of gold, iron, manganese, chrome, pyrites, mica, asbesters etc., and the building stone, clay, slate, granite, marble and lime stones. The main forest products are the sandal wood, teak and bamboo. The Amrtmahal bulls and the elephants of Mysore are of historic fame.

## III Geology

Eminent geologists have maintained the existence of a Mesozoic Indo African Australian continent—the separation of which took place in early Tertiary times. Thus in Gondwana times—the above

period being so designated—India, Africa, Australia and possibly South America had a closer contact permitting of a commingling of plants and land animals. This Gondavana system was based on the Dharwar rocks.

The Dharwar system of rocks is of hoary antiquity belonging to the most primitive era of geology i.e. the Archæon. These rocks are rich in minerals like iron, manganese, chromium, copper, gold, lead, gems and semi-precious stones. The iron ores in the Central Provinces and Bellary, copper ores in Singhbhum, and gold in the quartz are instances to the point. These foundation rocks have spread themselves to a large extent in the Deccan Peninsula, Rajputana and partly Himālayas.

The Deccan trap is characterized by the eruptive activity which took place just during the period of the close of the Mesozoic and the opening of the Cainozoic era. It is described that the great lava-flows which make by far the chief part of this formation, constitute the plateau of the Deccan connecting all other rocks over an area of 200,000 sq. miles, filling up the old river valleys, and levelling the surface of the country. The Sātpurā outliers, the Sahyādri Range, the Gīrnar and Pawagad hills, and seven eighth of the area of Kathiawar, now centres of peaceful industry and agriculture, are merely the few weathered remnants of that volcanic deposit cut out by the denuding agents from the vast plateau of lava flows, known in geology as the Deccan trap series.<sup>1</sup>

The end of the Nummulitic period of the Tertiary era marks the advent of a new period which caused a complete severance between India and Africa. The Arabian Sea and the Himalayas make their appearance. The early growth of vegetation, reptiles and then bigger animals make place for the *Early Man* and his associates in the Post Tertiary period. It is also worth noting that the Chellean and Acheulian tools in the Narmada Valley are found in association with the middle Pleistocene fauna—*Elephas Namadicus* and *Hippopotamus*. This evidently marks the period of transition.

#### IV Palæolithic, Neolithic, Chalcolithic and Iron Ages

Like the North of India, Karnāṭaka also seems to have passed through the Palæolithic, Neolithic, Chalcolithic and the Iron Ages.

respectively. Whereas the Palæolithic and the Neolithic are common phases in early civilization, the Bronze (as in Europe) or the Copper Age (as in Mohenjo-Daro) sometimes preceded the Iron Age. At Maski and Chandravalli we find the close association of copper implements and the microliths. This age of copper is designated as Chalcolithic. From the process of chipping hard flints in Palæolithic times, the Early Man learnt the art of grinding and polishing in the Neolithic period. Eminent geologists maintain that a long period must have intervened between the Palæolithic and the Neolithic times. Bruce Foote has pointed out that the Palæolithic finds were found deposited in the region of the banks of Sabarmati, at a depth of 200 ft. deeper than those of the Neolithic period. Karnāṭaka has still to make a vast progress in this direction.

The recent discoveries made by Dr. Sankala are capable of throwing a wonderful light on the history of the Early Man—from the point of view of both Anthropology and Sociology. Before this Bruce Foote and others have already done the spade work in this direction. Their results may here be summarized first.

The earliest implements of man were discovered in the Chingleput District by Bruce Foote (Nos. 2204, 7, 8, 9 of Foote collection in the Madras Museum), and later by Cammaide, Krishnaswamy and Manlay, in other parts of the Madras Presidency.<sup>1</sup>

Exactly similar implements were found by Foote in the bed of the Sābarmati river near Sadolia and Pedbāmli, both of which are situated in the Vijapur Taluka of the Baroda State. The specimen No. 3248 from Kot-sadolia, and No. 3306 from Pedbāmli are hand axes. No. 3247 from Sadolia is a flake. The hand-axe discovered at Sadolia is 'U' shaped (7"×4"), and made out of a coarse, gritty pinkish white quartzite pebble. The other at Pedbāmli is 'oval' (6"×3"), made out of coarse, gritty quartzite.

All the above implements have the same kind of 'butt-end straight or oblique, sharp-edge'; and the use of 'step technique' is evident in all cases.<sup>2</sup>

1. *Antiquity*, IV, 1930, 327 ff, and Fig 3. Pre-historic Man Round Madras, 1938, pl. IV; *Journal of the Madras Geographical Association*, XIII, pp. 58-90

2. Munshi, *op. cit*, p. 19.

As Dr. Sankalia has pointed out, the ovate hand-axes (Nos. 1064/39, 1066/39, and 1069/39) and the cleaver No. 1069/23 from Africa (all these are kept in the Madras Museum), bear exactly similar features as the above—a fact, which naturally supports the conclusion reached by scholars in regard to the close cultural contact between India and Africa in the early period.<sup>1</sup>

Coggin Brown has described many of the cleavers obtained on Malaprabhā and its tributaries.<sup>2</sup> The specimen from Bijapur (No. 2898, placed in the Madras Museum) is 'a pointed ovate with wavy edge over 8" in length and of buff-coloured quartzite, resembling a similar implement from South Africa; and No. 2896 is an ovate hand axe, about 5½" in length.'

It is worth noting that some of the early types of the Chellean and the late Acheulean cordate or pyriform hand-axes found at Chauntra, on the banks of the Sohan in the Punjab, are said to bear a close similarity with the early handaxe technique of Madras.<sup>3</sup> Further, the Godāvārī also 'has provided us with the pre-historic implements at both the extremities of its upper reaches.'

A study of the microliths obtained in the various parts of the Dakṣiṇāpatha is very interesting. Beautiful microliths of chalcedony, agate and carnelian were obtained in association with pottery, seal, beads, etc. at Maski, in the Hyderabad State.<sup>4</sup> At Roppa (near Brahmagiri, Mysore State) the microliths began to be found in association with painted and polished pottery between layers at a depth of 5' and 8½' respectively. The pottery found beneath the lower layer was rather coarser. Therefore it is pointed out that this must belong to the 'early neolithic microlithic culture, parallel to the Campignian of France.'<sup>5</sup>

Gujarat has provided us with very important finds. Bruce Foote found pieces of broken pottery and microliths all over the valley,

1. Ibid.

2. *Catalogue of Pre-historic and Proto-historic Antiquities in the Indian Museum*, Calcutta, 49-57 (Nos. 204, 212, 227, 228, 269).

3. De Terra and Patterson, *The Ice Age and other Associated Human Cultures*; Munshi, *op cit.*, p. 20.

4. AR, AD. Nizam's Dominions, 1939, 16.

5. M. H. Krishna, 'Presidential Address', *Section of Anthropology*, 29th Science Congress, Baroda, 1942, 23-26.

of Sabarmati, Watrak, Orsang, Hiran, Tapti and other rivers and small pigmy tools, potsherds, beads, chank shell and pieces of bronze bangles in the Amreli Taluka of the Baroda State in Kathiawar. The microliths obtained in Gujarat are made out of agate, carnelian, chert, jasper, quartz (milky at times, limpid or crystal), less frequently blood green, or, amazon stone. These implements consist of rectangular, or similarly shaped long blades, crescents or lunates, scraper discs, cores or nodules<sup>1</sup>. Foote observes that the tools and pot sherds belong to the Neolithic Age, and Iron slags to that of the Iron

The remains of pottery found at Amri, on the right bank of the Indus, and at Khajaria, Tappa and Dhalkania possess similar features. The similarity of the 'black on red' pottery, terra cotta cakes etc., found in these regions is a feature of great importance. This shows how all these centres of civilization were working in close association in days of yore. The Mohenjo Daro people also might have made an easy use of the amazon stone either from the Nilgiris or from the region of the Sabarmati.

The important discoveries made by Dr Sankalia deserve a special mention here. We have already summarized part of his discoveries above<sup>2</sup>. But the third Gujarat Prehistoric Expedition headed by this great scholar have been able to discover five different skulls one of them being that of a female at Langhnaj in Gujarat<sup>3</sup>. They found in this area mammal bones, vertebrae of fish and innumerable pieces of the sweet water-tortoise (*Trionyx Gangeticus*?). Dr Sankalia opines that, the degree of fossilization of the human and animal remains seems to be the same and they appear to be contemporary, and that the finds depict a purely hunting culture, the animals hunted being pigs, goats, deer, horses, etc.<sup>4</sup>. Mrs. Dr Iravati Karve's remarks are significant in this connection. 'The height, the slenderness of the bones, smallness of the joints, the relatively very long lower arms, the dolicho-cephaly, the well developed

1. Munshi *The Glory that was Gurjara-desa* I pp. 23-24.

2. Sankalia *Investigation into Prehistoric Archaeology of Gujarat* Baroda 1944.

3. Sankalia *Preliminary Report on the Third Gujarat Expedition* Bombay 1945.

4. *Ibid* p. 5.

occipital region, the very slightly negroid appearance of one of the skulls, as also the smallness of the pelvic bones would suggest, at the present stage of inquiry, that the skeletons show Hamitic Negroid characteristics and are of people akin to those of the north-east of Africa and perhaps to proto Egyptian.<sup>1</sup>

### V Dolmens and Cairns

A study of the Megalithic tombs in Karnāṭaka is of special interest to a student of prehistory. The early burial systems are, differently designated as Barrow, Tumuli, Cromlech, Dolmen, Cairn, Kistvaen and Menhir. These are spread over the different provinces of India. Karnāṭaka, the extreme Southern parts, Mahārāstra, Orissa and Assam. Outside India they are spread over the whole zone of Japan, Iberia (the present Spain), Portugal, England and Ireland, in brief, from the Mediterranean to Scandinavia.

The Cromlechs were discovered on the sites of Jīwarajī<sup>2</sup> near Farozabad, near Bhīmā, on the Nilgiri Hills, on the Mailgherry Hills, at a place about thirty miles south of Ooxoor, at Nalkenari in Malbar, Ungadapoor and Mungary near Vellore, and in the forests of Orissa.<sup>3</sup> Kitt's Cooty House near Aylesford in Kent and those found in Brittany or at Plas Newydd in Anglesea are of the same type. The Kistvaens or closed Cromlechs are described as existing in England and Wales, 'frequently occurring in those places most favoured by the Druids'.<sup>4</sup> Like the holed Domens in England

1 *Ibid* p 14

2 Meadows Taylor 'Ancient Remains at the Village of Jīwarajī etc J B B R A S, IV

3 *Ibid* They are defined by him as

(1) *Cromlechs* or Stone Moles are constructed with three flat stones or slates placed edgeways in the ground enclosing three sides of a square or parallelogram as supports or walls with one at the top as a cover usually the north or north west. There is also a flooring of slabs.

(2) *Cairns and Barrows* Consist of circles of large stones sometimes single sometimes double enclosing a space under which is a grave or graves as stone chest or chests in which bodies or sometimes funeral urns have been deposited. They are of two kinds those containing urns filled with human ashes bones and charcoal and (2) the other in which bodies have been interred without urns filled with ash and charcoal but accompanied by rude images arms, earthen iron and brass utensils and the like.

4 *Ibid*

France and Germany they were also discovered at Adichanallur in the Tinnevely District. The skulls obtained therein are of special interest. And as Huxley points out, they show a close contact between the Egyptian, Dravidian and Australoid races.<sup>1</sup>

The closed Cromlechs or Dolmens discovered on the Nilgiri Hills have provided us with unique features of their own. 'A number of weapons and implements were discovered embedded in a thick layer of charcoal in a stone circle between Coonoor and Kartar on the Nilgiri. Further, a miniature buffalo's head of hard baked clay, a human head of the size of a lime, of the same, the hair being represented by little dotted rings and a small sickle shaped iron knife were unearthed in a Cairn at Kotagiri.' Sometimes there are many cells in these Cromlechs. The closed Dolmens were discovered in the forests and hill slopes of the Deccan and Telugu Districts of the Krsna, Godavar, Karnul and Anantpur, and half closed Dolmens in large groups in the hilly forests particularly in the Bijapur, Dharwar and Belgaum Districts.

The Mysore and Coorg variety of Dolmens present another feature before us. Being either below the ground level or above the surface of the land they are generally surrounded by a symmetrical circle of boulders half imbedded in the ground, while the dwellings have in the place of the imbedded boulders, traces of a sort of compound walls of vertical slabs. They were discovered in Coorg, in the Mysore side of the Kaveri, at Honnavar, Pugamve, Hungund and Honnali. Sometimes there are two chambers in the same compartment divided by a partition stone. They are also sometimes in groups, of two to four or of six to seven as is the case on the Pulney Hills. Dr M. H. Krishna observes that, the prehistoric Iron Age Cromlechs at Honnavar and Pugamve suggest that their authors were ancient gold miners as the names of the places indicate the existence of gold mines in the ancient period.<sup>2</sup>

The *Pandu Kolis* of Malabar are chambers purposely excavated in the rock below the surface generally in the laterite which

1 Huxley The Geographical Distribution of the chief Modifications of Man kind, 280 cf Panchamukhi Dolmens and Cairns in Karnataka *Journal of the University of Bombay* XIV Pt IV p 23

2 cf Panchamukhi op cit p 35



abounds in that District, with a circle of stones buried from one to four feet.' They are also designated as *Kodey Kalls* or *Topie Kalls*.

Next in importance are the Cairns at Raigir in the Hyderabad State, in the old fort area of Machnur, near two miles from Brahmapur in the Pandharpur Taluka of the Sholapur District, Cromlechs and Dolmens in the Raichur and Gulbarga Districts, Cairn and Cromlech located side by side at the site of Gacchi Baole, near Golconda in the Atrai-i-Baldah District; and Cairns at Āgadī in the Haverī Taluka of the Dharwar District. There are about one hundred Dolmens or properly speaking 'Cromlechs' at Konnur (Belgaum District). They are situated on the slope of the hills and are designated as *Pāṇḍavara-mane* (house of Pāṇḍavas), or *guhe* (cave), or *Monisa-phadi* or *Munivasa-phadi* (*phadi*=rock-shelters) or *Tāpasi-maraḍi* (mounds for ascetics). They are partly buried underground. Those which are fully on the surface are the ones discovered on the 'Rāmātirtha Hill near Bādāmi, on the Hills near Aihole, on the slope of the hill near Bachingud, at Moṭebennur near Byāḍgi, and on the hills at Koppal near Gadag.

A study of the Dolmens in Karnāṭaka and other parts of India should really act as a revelation in the field of research. The excavations carried on by Dr. Sankalia at Langhnaj, if pursued with greater zeal, should really help us in finding out the home of the *early man*. This early man seems to have borne similar features with those of the proto-Egyptian, who had also formed the habit of tomb-building. As geology helps us in assuming the existence of the early man in the Deccan trap, it is not impossible that this man must have acted as the maker of the Mohenjo-Daro civilization later on. The Dravidians need not have arrived in India from abroad as some scholars assume it.

It has been pointed out that the several signs of Mohenjo-Daro script are found in the prehistoric pottery of the Tinnevely District, in rock-inscriptions in the Nilgiris, and tombs in the Hyderabad.<sup>1</sup> Thus they show a contact of these people with those

1 Heras, 'New Light on the Mohenjo-Daro Riddle,' *The New Review*, July, 1936, p. 7.

in Central Asia, Mesopotamia and Egypt. Sergi observes that, 'The characters called Phœnician are only a derived form of the alphabetic form signs that appeared during prehistoric times in Africa, in the Mediterranean and in Western Europe'

The Megalithic tombs contain objects like urns of good strong pottery, knives, spear heads, brass cups, beads, bells, etc. The objects may belong to different ages. The fine bronze vases and other ornamental objects discovered in the tombs on the Nilgiris prove an extensive sea-borne trade. The discovery of the oblong terra cotta sarcophagi standing on short legs in the tombs at Pallavaram and other places show a keen contact between India, Babylon and Assyria in ancient times.)

One may naturally ask, where did this idea of Dolmen building actually originate? As we have expressed above, it must have first arisen in South India alone. The Śatapatha Brāhmaṇa refers to the round burial mounds (*parimandalāni smasānani*) of the Asuras in the eastern and other directions (evidently southern)<sup>1</sup>. The Mahābhārata refers to the early spread of the Edūkas throughout the world on the advent of Kaliyuga<sup>2</sup>. The expression *edūka* is evidently derived according to Kittel from the Dravidian root, *elu*, 'bone'. This was also the ancestor of the later Stūpa. Thus the above evidence, as read with what has been said by Kittel, really proves the South Indian origin of Dolmen building. The system prevailing among the *Druids*—who are always referred to in the literature of the West, is another important proof in this connection.

## VI The Gombigudda Hill and Cinder Mounds

Mr. Panchamukhi has pointed out two instances from Karnāṭaka in this connection. He observes that, the following finds were discovered at Herekal, situated on the northern bank of the Ghata prabhā (Bijapur District): (Conch-shells cut to different sizes to prepare various kinds of ornaments, beads, toy articles, etc., peculiar two legged stone stands, broken pieces of conch shells, shell and glass bangles and ornaments, and pieces of red painted polished pottery with lines of punched dots on the skirt the red surface showing in a case or two diagrams in white streaks the back of it

1 *Satapatha Brāhmaṇa*, 13,8 2,1

2 For a fuller description Cf. *infra* under *Art and Architecture*

having a thick black slip<sup>1</sup> The last finds are similar to those discovered at Maski, Brahmagiri and Chandravalli

The next important discovery is the linear carvings and drawings on the rocky slopes of the western, north western, and eastern parts of the hill designated as Gombigudda (Hill of pictures, situated between Asangi and Kulballi). These linear drawings cut  $\frac{1}{8}$  ' deep consist of the figures of fighting bulls with prominent humps and long pointed horns, men, camels with rider, mounted elephant, deer, antelope, palanquin bearers<sup>2</sup> Mr Fawcett, while speaking of those on the Kappagallu Hill observes, 'Oxen with prominent humps and very long horns, different in type to the existing breeds, are the favourite subjects of these pictures, but representations of men and women (always naked) are frequent, dogs, antelopes, deer, leopards, elephants and peacocks also appear. Some few of the pictures clearly distinguishable from the others are modern in origin but it seems permissible to conjecture that the remainder are connected with prehistoric settlement<sup>3</sup> It should be noted that there are similar isolated finds at Singhanpur in the Raigarh State of the Eastern States Agency, the Attock District of the Punjab and Edekal caves in Malabar

Further there are the discoveries of 'pigmy flints being the memorials of the survivors of palaeolithic men, the cinder mound at Budiguntha being the result of the wholesale holocausts of animals, and implements of the Neolithic period—polished on gneiss rocks, and wheel made pottery, stone beads and pieces of haematite for the manufacture of pigment

## VII Daksinapatha, Mohenjo Daro and other Countries

The recent discoveries in the Indus Valley sites have thrown a wonderful light on the early civilization of the Indians in the Chalcolithic period. The finds obtained there show a close cultural similarity between India and the other parts of Asia and Europe. Father Heras has pointed out 'we find Minei in the Yemen corner of the Arabian Peninsula (Strabo) and the Minias in Boetia, Northern

1 Pancharukhi *Annual Report of the Kannada Research in Bombay Province* 1941, pp 21 22

2 *Ibid*

3 *Madras District Gazetteer Bellary* p 234

Greece, perhaps the ancient colonies of the ancient Minas of India, and there are reasons to state that the Sumerians of Mesopotamia, of ancient Egyptians, Hittites of Syria, the Phoenicians, the Minoans of Crete and Mycaeneans of the continent, the Etruscans of Italy and the Iberians of Spain were but off shoots of the great Proto Indian family. They even travelled from Spain to far off Ireland <sup>1</sup>

That the early Sumerians were in direct contact with the people of Daksinapatha is proved by a cylindrical seal kept in the Museum of Nagpur <sup>2</sup> It represents the standing figure of a god and goddess. Rev. Heras observes that it belongs to the third dynasty of Ur <sup>3</sup> The seal is set in an artistic gold handle representing two snakes

However, there seems to have been a keener contact between Mohenjo-Daro and Daksinapatha including Karnataka. The Indus Valley people seem to have made use of the Amazon stone from the Nilgiris and the region of the Sabarmati. The Chalcolithic period was a common feature of both the North and the South. The green stone required for the beautiful cup discovered at Mohenjo Daro was taken from Mysore. The signs on pottery obtained in the South and on the rocks on Gombigudda hill bear close similarity with those of the Mohenjo Daro.

Best of all the inscriptional and other Archaeological data at our disposal point to the same fact.

Some of the seals found in the Indus Valley sites bear the representation of the three faced figure of Śiva seated in a yogic posture <sup>4</sup> As Sir John Marshall has pointed out, the images of the three faced figure of Śiva are found in the temples of Devāngana near Mount Abu, at Melcheri, near Kaveri Joakkam in the North Arcot District, near the Gokāk falls in the Belgaum District, at Chitagarh in Udaipur State, and, according to Gopinatha Rao (the Mahesamurti) at Elephanta <sup>5</sup> An image of Śiva similar to that of the one at Elephanta is recently discovered near Thānā District (Bombay Presidency)

1 Heras *Ms*

2 Nagpur Numismatic Supplement, XXIV, No 140

3 Heras *Ms*

4 Marshall *Mohenjo Daro and the Indus Civilization* I Plate XII, No. 17

5 *Ibid* p 53

The origin of some of the tribes of Southern India could be traced to the Mohenjo-Daro period i.e. the Mīnas or Matsyas, the Nāgas, the Ābhīras, the Māhiṣikas, the Ajas (or Haṭṭikāras as Mr. S. B. Joshi points out), and the Vānaras or Koḍagus. We shall summarize their activities in Karnāṭaka briefly.

The various inscriptions and representations on the Mohenjo-Daro seals reveal the cult of the fish-God and the doings of the Mīna tribe. The inscriptions also speak of the Northern and Southern Mīnas or Matsyas.<sup>1</sup> In regard to these two different locations we get corroboration from later Indian literature also. The Mahābhārata refers to the two provinces of the Matsyas i.e. the Matsya and the Pratimatsya.<sup>2</sup> Evidently, the Pratimatsya country must be the one located in the South. The Mahābhārata again states that the Matsyas being afraid of Jarāsandha fled away and settled themselves in the South.<sup>3</sup> The Brahmānda P. narrates that king Virāṭa guarded the South (Dakṣiṇāpatha) during the period of the Bhārata war.<sup>4</sup> The famous work Bhārata written by Kumāravyāsa in Kannada, states, that the country of the Matsyas lay towards the south of the Godāvarī river. There is also a tradition in Karnāṭaka that Hānūgal (or Pānūgal) in the Dharwar District formed the capital of Virāṭa, king of the Matsyas.<sup>5</sup>

(There are also some traditions in Karnāṭaka connected with the fish. It is stated that at Nerenika in the Bellary District is a temple dedicated to Mallēśvara near which is a cave where a crude carving of a rock into something like the caricature of a fish is worshipped.<sup>6</sup> The device of the two fishes obtaining on the Mohenjo-Daro seals was adopted by the Pāndyas of Madura as their Lāncchana, and on account of which they were designated as Mīnavar Kon. The Royal House of the Pāndyas was built in a fish-shaped fashion.<sup>7</sup> The

1. Heras, 'Mohenjo-Daro The People and the Land', *Indian Culture*, III, No. 4, p. 707.
2. *Mahābhārata*, Bhīṣma P, Adh. 6, in which a detailed description of the countries and peoples of India is given.
3. *Ibid*, Sabhā P., 14, 28.
4. *Brahmānda P.*, *Madhya-bhāga*, Adh 63.
5. Rice, *Mysore and Coorg from the Inscriptions*, p. 2.
6. Moses, 'Fish and Religion in South India', *Q. J. M. S.*, XIII, p. 551.
7. Sewell, *A Sketch of the Dynasties of South India*, p. 74.

Matsyas of Oddadī and the Kadambas of Kalinga adopted the symbol for their Lañcchana<sup>1</sup>. It is also worth noting that the images of Āyanār,<sup>2</sup> and later of Muttyālamma at Avani,<sup>3</sup> bear on their heads the horn like head gear represented to be worn by Śiva on the Mohenjo Daro seals. The Sankara-dig vijaya relates that the Jangamas (of course of Karnataka) used to bear the trident on their heads.

According to Fr. Heras the name of Karnāṭaka in the Mohenjo-Daro period was 'Kannanr'.<sup>4</sup> He also gives an early account of them. The Mahabharata, the Puranas and other literary works make a mention of the Ābhira tribe. They had spread themselves through the whole of India. The expression Ābhira seems to have been derived from the Tamil expression Āṇṇr (a = meaning 'a cow') as V Kanakasabhai would put it.<sup>5</sup>

The Nagas seem to have been a prominent race since the Mohenjo-Daro period. They had colonised in almost all the parts of India. It is related in the Purāṇas, that Mahismatī happened to be the capital town of Naga Karkotaka. Banavasi and the surrounding region is designated as Nagara-khanda since the early centuries of the Christian era. According to J Dubreuil the 'Cutu' indicates the hood of a cobra. He observes that the kings of this country were Nagas.<sup>6</sup>

The Mahisikas, like the Nagas, were another important tribe. The Mahisa is represented on some of the seals bearing the three-faced figure of Śiva. They at one time seem to have spread themselves in the whole of Dakṣinapatha. The name of the town Mahismatī, on the banks of the Narmada, the expression Mahisikas Mahisis Mahisakas etc as a people of Dakṣinapatha occurring in the Puranas, and the name Mysore, are all enough data to prove the wide prevalence of the tribe in Southern India. It is worth noting that Mysore, which is also known as Mahisa mandala, is referred to as Erumainadu (mean-

1. J B and O R S XVII p 175

2. Jonveau Dubreuil *Iconography of South India* p 113

3. Krishna Sastri *Images of South Indian Gods and Goddesses*, Fig 138 p 225

4. *Karnataka Historical Review* Vol IV, Nos 1 and 2 pp 23

5. V Kanakasabhai *Tamil India 1800 years Ago* p 57

6. J Dubreuil *Ancient History of the Deccan*, p 50

ing 'a buffalo town') in an early Tamil work <sup>1</sup> The Ajas (or Kurubars in Kannada) are famous since the Rgvedic period The Kodagus are the same as Vanaras of the Ramayana period Pampa in his famous Kannada Ramayana, says, that, the Vānaras owed their tribal name to their *Vānara dhvaja* <sup>2</sup> The part they played in Karnāṭaka is too well known to a student of Karnāṭaka history Thus all these tribes seem to have derived their name on account of a specific animal being their Royal lañcchana or Heraldic device

### VIII Karnataka in Rgvedic period and after

On the advent of the Aryans, the whole of India enters into a new phase of history By the end of the Rgvedic period, Paraśurama had already destroyed the Haihayas <sup>3</sup> And tradition soon began to spread on the Western coast regarding the mighty prowess of this great hero, and the deeds he did in setting aback the sea. Himself and his mother Renuka stand deified in Karnataka even to this day.

But the three bloody wars, namely, those of Paraśurāma against the Haihayas and other Kṣatriyas, the Dāsarājña and the Bhārata, brought the whole of India and its supreme civilization to a chaos, and we seem to find almost a blank in the history of Karnataka and the other parts of India

The Rgveda itself refers to the expressions *Bekānata* <sup>4</sup> and *Dakṣiṇa pada* <sup>5</sup> The word *nāṭa* is very probably derived from the Dravidian word *nāḍ*, meaning, a province. The expression *Dakṣiṇa pada* seems to have been the earliest form of the later *Dakṣiṇā patha* (the word *patha* itself being derived in our opinion from '*pada*,' meaning, 'foot') The *Aitareya Brāhmaṇa* speaks of the Andhā, Pulindas, Śābaras, Muṭibas and Pundras as people living in the South <sup>6</sup> The *Taittirīya Āraṇyaka* derives the expression 'cora' from Cola people Panini refers to the following countries in Southern India *Kaccha* (IV 2 133), and *Asmaka* (IV 1 173) *Katyayana* in his *Vārttikas* refers to *Coda*, *Kerala* and *Pandya* <sup>7</sup>

1 *Ahnanūru*, *Aham* 294

2 *Rice History of Kanarese Literature* p 35

3 K M Munshi, *Early Aryans in Gujarat* pp 65ff

4 *Rgveda* VIII 16 10

5 *Ibid* X 61 8

6 *Aitareya Brāhmaṇa*, VII 18

7 On Panini IV 1 168, IV 1 175

In the Mahābhārata Sahadeva is said to have subdued the Pāṇdyas, Dravīdas, Udras, Keralas and Āndhras. He is also described to have visited many other places i.e. Sūrpāraka, Dandaka, Karahātaka (modern Karhād) and Kiskindhyā<sup>1</sup>. The Ramāyana on the other hand refers to different nations, namely, Utkala, Kalinga, Daśarna, Avanti, Vidarbha, Cola, Pāṇdyā, Kerala and Dandakāranya respectively.

Besides it describes the whole of the province occupied by the Vānaras Kaikeya, while approaching the Dandakas, is said to have visited the town of Vajayanta (Banavāsī) where was ruling Tīmūdhvaja. The Āśvamedha of Jaimini describes how the six-fingered Candrahāsa, the prince of Kerala, became the king of Karnataka in spite of the efforts of the minister Dhr̥stabuddhi. The Āśvamedha horse of the Pāṇdavas is said to have entered his territory<sup>2</sup>. He was a keen devotee of Kṛṣṇa. In the Vetāla pañcāśati, it is stated how Sudraka made his servant Viravara the king of Lāta and Karnata<sup>3</sup>. All the members of this servant's family are said to have laid down their lives for the sake of the king. King Śatāvāḥa's name is mentioned in the Gokarna Mahatmya<sup>4</sup>. The Harivaṃśa describes how Kṛṣṇa and Balarama went to Karavīrapura near Venā river in fear of Jarāśandha's pursuit, and how further on they met Parasurāma there, and in his company went to Yajñagiri, then to Krauñcapura having crossed the Khatvāṅgī and then to Gomantagiri via Anadu. The work also states that Śṛgāla, son of Vasudeva, was ruling over Karavīrapura and that king Mahākapi was ruling over Krauñcapura. The latter is designated as *Vanavāsīādhipa*, 'meaning' mostly the ruler of *Vanavāsī* province<sup>5</sup>. It is also worth noting that Balarāma is described to have drunk the Kādambarī wine on the Gomāntaka. Kṛṣṇa and Balarama defeated Jarasandha, and killed Śṛgāla, king of Karavīrapura, and enthroning his son instead, were back again.

The Puranas often mention the names of the various countries and rivers located in the Dakṣiṇāpatha. It included amongst other countries, the Pāṇdyā, the Kerala, the Cola, the Mahārāstra, the

1 *Mahābhārata, Sabhā P.* ch 31

2 *Retkar, Prācīna Mahārāstra*, I, p 73.

3 *Kathāsaritsāgara*, 12 11 109

4 *Gokarna-mahātmyasāra*, Bombay, 1932

5 *Harivaṃśa, Viṣṇu-parva*, 39-40.



Mahisika, the Kalinga, the Paunika, the Maunika, the Asmaka and the Kuntala or Karnata. The Mahabharata also refers to Kuntala or Karnata. The Purānas state that the Godavari, Bhimarathi, Kṛṣṇā, Venā, Vañjulī, Tungabhadra, Suprayogā, Kāverī, Āpagā and others are the rivers of the Dakṣiṇāpatha. The Matsya Purāna narrates that Sandhina of the Turvasu line had four sons, namely, Pandya, Kērala, Cola and Karna, and from their names prospered the Janapadas of Pandyas, Colas and Kēralas<sup>1</sup>. The Karna must be identified with the Karnāta. The Skanda Purana states that, 'there was a demon named Karmāta, and that as he troubled the Brahmins of Moheraka in Dharmaranya he was killed by goddess Matangi. However, in his next birth he appeared before the goddess. He asked the people there to perform the worship of Yakṣma, went to Southern India, and established a Kingdom after his own name on the sea shore (Western?)'<sup>2</sup>. The Purānas always speak of the prowess of Paraśurāma in acquiring the land on the Western sea shore, which is well known as Paraśurāma bhūmi. The Nāradiya Mahāpurāna says that as the sons of Sagara began to dig the ground on the Western sea shore, it became over flooded on account of the waters of the sea, and, that later on Parasurāma darted his arrow against the sea, on account of which Varuna took aback the waters.<sup>3</sup>

It should also be noted in this connection that Megasthenes refers to Taprobane.<sup>4</sup> The famous Brahmin minister Kautilya of the Mauryan emperor Candragupta describes that the pearls were found in the Tamraparni river, in Pāṇḍu Kavataka, and near the Mahendra mountain.

After giving this brief survey, we shall now turn our attention to the political history of the land. Because it is from the time of the Mauryas that we find definite traces regarding the activities of the people of Karnāta.

1 *Matsya P.* Adh. 48, 4-5

2 *Skānda P. Brahmakhanda, Dharmāranya khanda*, Adh. 15 ff.  
Note also that Karmāta was so called because he was born through the ear 19, 3

3 *Nāradiya P.* 74, 4

4 *I. A.* VI, 129

## CHAPTER II

### OUTLINES OF POLITICAL HISTORY

Karnataka Kuntala—Boundaries—Outlines of Political History—Maurya Period—Satavahanas and Cutas—Kadambas—Gangas—Calukyas of Badami—Rastrakutas—Calukyas of Kalyani—Yādavas—Hoysalas—Rayas of Vijayanagara—Arav du dynasty

#### I Karnataka-Kuntala

We have thus seen that Karnataka as an independent nation had come into existence since very ancient times. At one time it included the whole of Mysore and the portion extending up to the banks of the Narmada River—if we are to believe in the occupation of the territory by the Mahāsikas. The boundaries of Karnataka have been of a varying nature during the different historical periods. In the North it had once spread itself from Cambay to the Bay of Bengal. In the South it had extended itself to the Cape. But it has always included a tract of land surrounded by the Godavari, the Eastern Ghats, the Nilgiris, the Kaveri and the Arabian Sea.

However, on older nations becoming extinct, various independent nationalities came into being. And it is on account of this that the two provinces of Karnataka and Maharastra arose as two definitely distinct entities during the historical period. However, before entering into the *pros* and *cons* of the problem we shall study the other details regarding the designations themselves.

*Karnataka Kuntala*—Karnataka is known by its various designations e.g. Kannada, Kannadu, Kannadar, Karnata, Karrataka and best of all *Kuntala*. Scholars also have tried to derive it in a varied manner 'from *Kar nādu* (black soil) the word *Karrataka* being a Sanskritized form of *Kannada*,<sup>1</sup> *Karnāta* derived from (the Tadbhava of) *Kannada*,<sup>2</sup> 'from *Karu padu*' (an elevated country),<sup>3</sup> 'from *Karna*, *Karni*,<sup>4</sup> 'from *Kammita padu*, (*Kammita* according

- 1 Caldwell *Comparative Grammar of Dravidian Languages* p 30
- 2 Rice *Mysore and Coorg* I p 393
- 3 *Jayakarnataka* X p 58
- 4 Elliot *Coins of Southern India* p 21

to Narasimhachar means 'sweet smelling'),<sup>1</sup> 'from Kal nādu',<sup>2</sup> 'from Kan' (black)<sup>3</sup> etc. Before entering into the veracity or otherwise of these statements we shall see how it is referred to in the later literature

Karnataka is also designated as Kuntala in the various Purāṇas, the Mahābhārata and the later epigraphic records and literature. One of the Satakarni kings also is designated as Kuntala Satakarni<sup>4</sup>. The word Karnata or Karnataka is mentioned in the Mahābhārata and the Purāṇas. It is referred to in the famous Sanskrit play Mrcchakatika of King Śudraka, in the Brhat Samhitā of Varāhamihira, in Somadeva's Katbhāṣaritsāgara, 'due perhaps to its mention in the Pāṣāṇī Brhatkathā of Guṇadhya'. The famous Tamil work Silappadikaram refers to 'Kannadai'. The Nepalese Chronicle Svayambhupurāṇa refers to a Karnāta King Nanyadeva, who conquered the whole country of Nepal in Śrāvṇa udī of Nepāl Samvat 9, or Saka sam. 811 i.e. 889 A.D. Shama Sastri identifies him with the Ganga King Nanniyadēva<sup>5</sup>. The Velvikudi copper plate grant of the Pāṇḍya King Sadaiyan Parāntaka makes a mention of *Karna Nāduga*<sup>6</sup>. We have already referred to the expression Kannanurs obtaining in the Mohenjo Daro inscriptions. As stated above, the Matsya and the Skāṇḍa Purāṇas refer to the country of Karna and Karnāta respectively. The Viṣṇudharmottara Purāṇa states in the Chapter on Painting that the hero's body must be painted like the body of a Karnātaka hero<sup>7</sup>.

In our opinion, the expression Karnātaka or Kannada is derived from the 'Karna' or 'Karni' occurring in the expression Satakarni. The Satakarni rulers ruled over a very vast area in and out of Dakṣiṇāpāṭha. And that must have given courage to the people to name the land after their mighty rulers. The Matsya, the earliest of the Purāṇas, does refer to the expression 'Karna', which is a direct

1 Narasimhachar, *Karnātaka Kavīcharite*, I, Intro XIX

2 S. B. Joshi, *Kannadada-nele*

3 Kittel, *Kannada-English Dictionary*

4 Vātsyāyana's *Kāmasūtra*, cf. also in *Matsya P*

5 Mysore Arch. Report for 1926, pp. 26-27

6 Narasimhachar, *Karnātaka Kavīcharite*, I, Intro p. XV.

7 Viṣṇudharmottara P. III Khanda, 42, 38

corroboration in regard to the above statement. The Sabhaparvan of the Mahabharata<sup>1</sup> refers to a Kuntala province of the North. And the close association of the Pandavas in Karnataka, as tradition has it, might have been responsible for the other version.

**Maharashtra** On the other hand the word Maharashtra is also frequently referred to in the Puranas. The Matsya Purana<sup>2</sup>, however, uses the word Navarashtra instead of Maharashtra. The Garuda<sup>3</sup> and the Visnudharmottara<sup>4</sup> give variant versions like *Nara* or *Navarashtra* (which seem to be rather misprints for *Nava*). Later, Dandin makes a reference to the Maharashtra language. In the famous Aihole inscription Pulikesi is described as having become the lord of the three Maharashtrakas consisting of 99,000 villages<sup>5</sup>. The word is of free and common occurrence in later literature also.

**Their Boundaries** The question of the respective boundaries of ancient Karnataka and Maharashtra is so much interconnected that it is impossible to trace the boundaries of one country without at the same time tracing those of the other. Sir R. G. Bhandarkar is of opinion that 'the word Deccan expresses the country watered by the upper Godavari and that lying between that river and the Krishna. The name Maharashtra also seems to have been at one time restricted to this tract<sup>6</sup>'. C. V. Vaidya also expresses a similar view point<sup>7</sup>. Mahamahopadhyaya P. V. Kane expresses the view that the three *Maharashtra*kas mentioned in the Aihole inscription included the country of Kuntala also<sup>8</sup>. But the historical data that has become available to us at present does not allow us to draw any such conclusion.

The first reference to the boundaries of ancient Karnataka occurs in the Kavirajamarga, the authorship of which work is ascribed to the Rastrakuta monarch Nripatunga Amoghavarsha (A.D. 815-877). The poet gives a poetic description of its boundaries. He says

1 *Mbh Sabhaparva* Ch. 31 (Bombay Edn.)

2 *Matsya P.* 114-47

3 *Garuda P.* 55-75

4 *Visnudharmottara P.* 10-5

5 *I. A.* VIII p. 243

6 R. G. Bhandarkar *op-cit* p. 6

7 C. V. Vaidya *History of Medieval Hindu India* I pp. 266-275

8 Kane P. V. *Ancient Geography and Civilization of Maharashtra* J. B. B. R. A. S. XXIV pp. 613 ff.

“Twixt sacred rivers twain it lies,  
From famed Godāvarī,  
To where the pilgrim rests his eyes  
On Holy Kāverī.

The people of that land are skilled,

To speak in rhythmic tone ( the sweet Kannada ).”<sup>1</sup>

Thus at least in the time of Amoghavarṣa Nṛpatunga the banks of the river Godāvarī seem to have formed the northern-most boundary of the Kannada country. On the other hand, the statement surprisingly enough concurs with the one made in the *Līlācaritra*, a work of the Mahānubhāvas ( 1190 A D ) written in Marāṭhī. The passage in the *Līlācaritra* defines the boundaries of the three Khanda mandalas or subdivisions of Mahārāstra thus

- I The First Mandala consisted of the country lying from Phalithāna downwards to wherever the Marāṭhī language was spoken, to the north of this was situated Balēghāt
- II. The Second Mandala consisted of the country lying on both the sides of the river Godāvarī to the extent of twelve *Yojanas*. To the west was situated Tryambakeśvara ( near Nāsik ).
- III The Third Mandala comprised the country lying between Meghakara Ghāt and Varbād ( Berar ).

The work also states that the population of the country was sixty lacs<sup>2</sup>

From the above, one may easily infer that the Mahārāstrans had not made any substantial encroachment upon the country of the Kannada people at least up to the end of the twelfth century A D. If we draw any conclusion from the fact that the Mo ha-la ch 'a ( or Mahārāstra ) of Yuan Chwang, or the country comprising the three Mahārāstrakas (*trayānām mahārāstrakānām*) which are said to have been ruled over by the Cālukya king Pulikēśi II, does not differ much from the one detailed in the *Līlācaritra*, then we may

1, Rice, *Kanarese Literature*, pp 25 6.

2 Y K Deshpande, *Mahānubhāviya Marāṭhī Vāṅmaya*, p 90

possibly infer that the Mahārāṣṭrians had more or less occupied this portion of the province after the seventh century A D

In regard to the early boundaries of Mahārāṣṭra, occupied by the Rāṣṭriyas, we have already shown elsewhere that they can be located within the following circumscribed area, originally <sup>1</sup>

I According to the statement of Rajaśekhara the whole of the Dakṣinapatha was situated to the south of the Māhismati (Mandhata) Mahismati, however, was situated at a place where the two ranges of the Vindhya and the Satpura approach the river Narmada

II To the west of the country was situated the country of the Bhanukacchas as evidenced in the Vayu Purana Bhanukaccha was situated between the Narmada and Naśik The *Matsya P* uses the word Bharukaccha instead of Bhanu kaccha<sup>2</sup>.

III To the east was most probably situated the country of the Bhojas (or Berar)

IV To the south were situated the Godavari and the adjoining provinces

Thus we see that these Rastikas (Rāṣṭriyas) can be originally located within this circumscribed area During the time of Pulikeśi II, it had increased to the extent of 99,000 villages Later on the kingdom of the Rastika becomes *Rattapādi Saptārdhalakṣa* (seven and a half lacs) Evidently, the three expressions 99,000 Mahārāṣṭrakas, *Saptārdha lakṣa Rattapādi* and the 'sixty lacs' Mahārāṣṭra Deśa (Lilācaritra), used at three different periods in the history of Southern India, really indicate the progressive expansion of the Mahārāṣṭra country that was taking place since the time of Pulikeśi II

Thus, once the problem of the boundaries of Mahārāṣṭra is settled the statement of the author of the Kavirajamarga becomes clearer, namely, that the boundaries of Karnataka stretched from the banks of the river Godavari down to those of the holy Kaveri Earlier than this, as we have observed, the Skanda Purāṇa states, that a Daitya named Karnata founded the kingdom after his own name

1 Cf. for a fuller discussion A P Karmarkar, 'Boundaries of Ancient Karnataka and Maharashtra' *I H Q* XIV pp 781 ff

2 *Matsya P* 114 50

on the shores of the ocean (Western). Thus this province of the Kannanirs, which was originally situated somewhere round about Banavāsi, grew itself into a larger unit—the kings of which later on ruled over both the provinces of Mahārāṣṭra and Karnāṭaka.

We shall now try to trace the later history of the Kannanirs.

## II Outlines of Political History

We have already observed that the real history of Karnāṭaka begins with the advent of the Indus Valley civilization. Later on the Harivaṁśa, while narrating the account of the marriage of Haryaśva of the Solar line with Madhumatī, the daughter of Madhurāksasa, states that their son Yadu married the daughter of the Nāga king Dhūmravarna, and that one of their sons founded the kingdom of Vanavāsa or the later Banavāsi<sup>1</sup>. During the later period, Karnāṭaka is closely associated with the doings of Bhārgava Rāma, Dāśarathi, Kṛṣṇa, Jarāsandha, Sahadeva, Arjuna, Candrabāsa and others. Śūdraka, the king of Kalinga and Vikramāditya also seem to have had political connections with this kingdom. However, it is really from the time of Aśoka that the landmarks of its history begin to become more perceptible.

Like Paraśurāma in the Western coast of India, Agastī is credited for having first crossed the Vindhya Mountain. Tradition attributes many exploits to this venerable sage. He is said to have killed two such demons, namely, Ilvala localised at Aivalli, or Aihole in the Bijapur District, and Vātāpi at Bādāmi. They always troubled the sages at Dandakāranya.<sup>2</sup>

An inscription of the twelfth century and the Mala-Basava-carite of Singirāja describes that the Nandas ruled over Kuntala which included the Western Deccan and the North of Mysore<sup>3</sup>. If this be true then the Mauryas also must have followed in their footsteps, and thus ruled over the Deccan. The next historical tradition is in regard to the migration of the Maurya Emperor Candragupta and his teacher Bhadrabāhu into the South. It is said that Candragupta became a Jain ascetic and followed Bhadrabāhu, who, anticipating a prolonged famine of twelve years

1. Harivaṁśa, Śṛṅgikhaṇḍa, 17.

2. Q. J. M. S., XVII, p. 172.

3. Cf. Rice, Mysore and Coorg from the Inscriptions, p. 3.

in the North, led a large community of Jains towards the South and travelled as far as the rocky hills of Śravana Belgola in the Mysore state. Both of them are said to have laid down their lives (Candragupta dying twelve years later) by taking a Sallekhana vow at Śravana Belgola, on the Katavapra or Kalbappu Hill, or Candragiri. This fact is corroborated by various statements in the early inscriptions, the Bṛhatkathakośa of Harisena (931 A D), Bhadrabahucarita of Ratnanandi (1450 A D), and Rajavalikathe of Devacandra (1800 A D) <sup>1</sup>. Hoernle observes that with this Bhadrabahu Śrutakevalin the D gambaras separated from the Śvetambaras <sup>2</sup>. Bhadrabahu died in the year 297 B C <sup>3</sup>.

The Royal Edicts of Aśoka throw further light on the early history of Karnataka. They are discovered at Maski, Siddapur, Jatinga Ram-svara, Brahmagiri and other places <sup>4</sup>. The Mahavamsa (XII) and the Dipavamsa (XIII) <sup>5</sup> relate that Moggaliputta Tissa sent the following Buddhist missionaries to various places: Madhyantika to Kashmir and Gandhara, Maharaksita to Yavana, Mahadeva to Mahisamandala, Rakkhita to Vanavasa (Banavāsī), Dhammarakkhita to Maharastra, Mazzima to the Himalayan regions and the fraternal pair Soma and Uttara to Suvarṇabhūmi, respectively. The Edicts refer to the peoples in the south, namely, Pitenkas, Bhojas, Aparantas, Pandyas, Satiyaputtas and Keralaputtas, and to places like Vana-vasaka, Isila and Suvarṇagiri. The Satiyaputtas <sup>6</sup> referred to in the Edicts seem to be the same as the Sātas or Satavahanas (cf. *infra*). Hultzsch <sup>7</sup> identifies Suvarṇagiri with Kanakagiri situated to the south of Maski, wherein one of the Asokan edicts is discovered. He identifies Isila with Rsyamuka Parvata. But as we are finding many more finds in Karnāṭaka, we dare to identify it with Aihole, which has been identified with *Ivala* (name of a demon). At least the later history of the town encourages us to do the same.

1 Ibid pp 4 ff

2 I A XXI 59-60

3 Jacobi *Kalpasūtra* Intro p 13

4 Cf also *Minor Rock Inscriptions* V VI VII and VIII

5 Turner *Malava* 150 pp 71-72 Oldenberg *Dipava* 152 p 54

6 II Rock Edict at Gṛnār and II Rock Edict at Kalī cf Hultzsch *Inscriptions of Aśoka* pp 18-29 seq

7 Hultzsch, *History of Inscriptions of South India*, p 7



The Satavāhanas seem to have been the feudatories of Aśoka. The Satavāhanas seem to have been the same as the Sātvatas, an early tribe of the midland of India. The Satavahanas or Sātakarnis are always designated as Sāta, or Sri Sata. The words Karni or Vahana are absolutely different in terminology and meaning. They are wrongly designated as Āndhras later on by the Puranas. If we are to depend on the version of the Aitareya Brahmana then these Āndhras were the same people known as Andhas (cf *infra*) or the Andhakas. The Andhakas and Vrsnis belonged to the same race. The expression Satvata also has the word Sat included in it. Moreover the Harivamśa states that Paraśurama told Kṛṣṇa that Karavirapura was originally founded by the descendants of Yadu. It is also pointed out that the Banavāsī was founded by the son of Yadu. The close association of the Naga cult is common to both the races of Kṛṣṇa and Balarāma and that of the Cutus. All these evidences point us to the conclusion that the Satavāhanas belonged to the same race of the original Satvatas. That must have been originally a mighty Dravidian race. It is worth noting in this connection that the Hoysalas and the Yadavas of Deogiri also claim to be the descendants of Yadu.

The Satavahanas occupied a very vast territory in India. In fact they were generally designated as the Lords of the Dakṣiṇa patha and their territory included the whole of Karnataka, Asmaka (the original Mahārastra), Aparanta, Anupa, Saurashtra, Mālwa, (Ākaravanti), and once they extended their sway up to Bhilsa and Chanda also. Very important discoveries of the Satavahana centres are made at Kondivale (in Ilyderabad Deccan), at Chandravalli in Mysore State, and at Brahmapuri in the Kolhāpur State. Very wonderful discoveries are made in all these centres, and they have supplied us with marvellous clues in regard to their commercial relations with Rome and Greece. A Greek Farce (No. 413) in the Papyrus found in 1897, at Oxyrhynchus in Lower Egypt, by the Biblical Archaeological Association, is based upon the story of a Greek girl carried off to the coast of a country bordering on the Indian ocean. Scholars opine that the scene must have been taken from Malpe. It is really wonderful that this farce (c. 200 A.D.) contains Kannada words.<sup>1</sup> Roman coins belonging to the time of Augustus were found

1 Q J M S XVIII pp. 294ff

on the sites of Chandravalli in the Mysore State. Recently the eminent scholar Prof Kundangar discovered a site which contains many finds of the Greek type—vases, caskets a Greek statue toy carts, etc. These bear some similarities with the finds discovered at Taxila and at Arikamedu near Pondicherry. Added to this King Gautamiputra Satavahana and Kharavela are said to have defeated the Yavanas. As Ptolemy puts it King Sandanes of *Kallien* or *Kalyān* is said to be greatly hostile with the foreigners.

Immediately after the rule of the Satavahanas the Cutu Satavahana usurped the throne. They are also designated as *Mahārathas* and *Maharathins* (female). Many scholars are of opinion that the *Mahārathi* is identical with the *Maharastri*. If it were *Maharastri* then the Prakrit of it would have been a *Mahāratthi* (instead of a single *thi*). Hemacandra also opines that the Prakrits are varied (*Bahulam*) thus meaning that it varied in different countries. Following Hemacandra, we opine that the expression *Maharathi* is derived from *Maharathi*—which exactly fits in with their position of being the subordinates of the Satavāhanas.

It is also worth noting that the recently discovered pillar at Vadagaon Madhavpur (near Belgaum) contains an inscription in Brahmi script.

### III Origin of the various Dynasties

Scholars like C. V. Vaidya and others made an attempt to show that with the exception of the Rayas of Vijayanagara almost all the dynasties of Karnataka were Maharastrian in origin. But all the data that has become available to us in the field of research since then, does not allow us to accept any such conclusion.

The Satavahanas the Kadambas and the Calukyas are said to be Haritiputras and of Manavyagotra. As we have suggested above the Satavahanas were none else than the Satyaputtas or Satvatas. There is not a single record to prove that any of these dynasties originated in the Maharashtra of those times. The Calukyas and their Karnataka armies are too well known to a student of history. Manyakheda or Malkhed is described as a capital where chaste Kannada was spoken. Best of all almost all these dynasties seem to be of Dravidian and consequently of Kannada origin. The dynasties of the Calukyas (Calukya according to Kittel is derived from a Dravidian root), the

Rāṣṭrakūṭas (the term Rāṣṭika or Rāṣṭrīya of the Brahmanḍa Purāṇa being equivalent to the Nāḍavar), the Kadambas (Kadam-ba tree), the Hoysalas (compare the representation of a man and the two lions on a Mohejo-Daro seal) and others except the Rā-ṣṭrakūṭas) seem to have derived their tribal names from their respective Lāncchana or heraldic device. The Vijayanagara dynasty was evidently of Kannada origin.

It should also be noted in this connection that almost all the dynasties, with the exception of the Rāṣṭrakūṭas and Rāyas, claim a Northern origin. But all the records that give this version belong to a later date i.e. eleventh century onwards. And moreover, they seem to have cultivated a peculiar sense: that they must show that they belonged to the Northern India, which attained a particular sanctity on account of its being called as Āryabhūmi.

We now propose to give a brief survey of the doings of the main dynasties of Karnāṭaka.

#### IV (a) The Satakarnis

(From Pre-Aśokan times to 3rd Cen. A.D.)

The Satakarnis are a very ancient race. They are mentioned in the records as Sātavāhana, Sātakarṇi, Satakarṇi, Sāta, Sada, and Sata. Though regarded as being derived from Śatakarni, the dynasty seems to belong to the Sātvata tribe. They seem to be the same as the Satyaputtas mentioned in the Aśokan inscriptions or the Satae mentioned by Pliny,<sup>1</sup> as even separate from the Āndhras (probably the descendants of the Andhakas) or the Śātakas of the Mārkaṇḍeya Purāṇa.<sup>2</sup> There were different branches of these at Nānāghāt, Nāśik, Chanda and Kolhāpur. They call themselves as Hārītiputras and of Mānavya-gotra.

*Branch at Nānāghāt* :—The Sātakarṇi of Nānāghāt was the king of Dakṣiṇāpatha. He was the son of Śimuka. Mahārāṭhi-Traṇa Kāyiro- (Kala-) lāya was proclaimed regent during the minority of the princes Veditrī and the younger Śaktīśrī (Sati-Śrīmat or Hakuśrī.)

*Branch at Nāśik*—Kṛṣṇa or Kaṇha, brother of Śimuka ruled at Nāśik—from the west of Kalinga to Nāśik.

*Yajñasrī Sātakarṇi*—The Mālavikāgnimitra of Kālidāsa indicates that he was not on good terms with Agnimitra, son of Pusyamitra. Agnimitra was in love with Mālavikā, the princess of Berar. King Khāravela is described as 'desregarding Sātakarṇis.'<sup>3</sup>

1. E. I. X, App. No 1021.

2. Mārkaṇḍeya P. LLVIII.

3. I. A. XLIX, p. 43.

*Hala*—He was the probable author of the *Saptasati*, an anthology of erotic verses

*Sundara Sātakarni*—Ptolemy calls him as 'Sandanes', and 'as being hostile to foreigners'

*Gautamiputra Śrī Sātakarni*—He destroyed the Sakas, Yavanas, Pahlavas, rooted out the Saka race and restored the Satavahana family<sup>1</sup> (C 119 A D) He was a king of Asika Asaka, Mulaka Suratha, Kukura, Aparanta, Anupa, Vidarbha and Ākaravanti (Malwa) 'He felt proud for having re-established the system of caste, as against the casteless foreigners Śakas, Yavanas and Pahlavas'. He was a champion of Buddhism and Hinduism. About 9270 out of 13250 coins of Nahapana discovered at Jogaltembhi are found restruck by Gautamiputra. Queen Balasri mother of Gautamiputra and grand mother of Pulumayi made a solemn gift of the cave at Nasik in her own name.

*Pulumayi II*—Ptolemy says that Polemaios reigned at Baithana and Triastenes at Ozene<sup>2</sup>. The other capital was Amaravati, and not Srikakulam, as is supposed. He was called as the Lord of Dhanakata, Dhanyakataka, Dhanakakata, Dhannakada.

*Yajñasri Gautamiputra*—His was a brilliant reign. He embellished the cave at Nasik in the seventh year of his reign and dug the Cautya at Kanheri in his sixteenth. His coins designate him as Yajna. He was defeated by Rudradaman twice. His rare silver coins imitate the Satrap coinage.

*Satakarnis of Kolhāpur*—Numerous coins were found in the region with the symbol of bow and arrow. They contain the names of the following kings: Vasathiputra Vilivayakura, Madhariputra Sivalakura, Gautamiputra Vilivāyakura. Ptolemy refers to the King Baleokuros who ruled at Hippokura.

Śrī Rudra Satakarni and Kṛṣṇa Satakarni ruled in the Chanda District, in the Central Provinces. There seems also to have been a branch of the Satavahanas at Sancī.

1 E I VIII p 6

2 I A XLVII p 149 E I VIII, p 60

3 I A XIII p 366

#### IV (b) The Cutus or Cutu-Satakarnis

The Cutus or Cutu Satakarnis are designated as Āndhrabhrtyas in the Purāṇas. Dubreuil interprets the word 'Cutu' as meaning hood of a Nāga. They ruled over a very vast territory i.e. from Aparānta down to the Chittaldrug District, after the fall of the main line. The inscriptions of Kanheri (No. 1021 of Lüders' List), Banavāsi (No. 1186 of Lüders' List), Malavalli (E.C. VII sk. 263), and Myakadoni<sup>1</sup>, along with the coins obtained in different sites, prove that Nāga-Mula-Nikā was the mother of Śiva-Skanda-Nāga-Sāta. Her husband was a Mahārathi. Sadakaṇa-Kaṣalāya-Mahārathi was probably the ancestor of Mahārathi Satakana or Sāta, who made the grant of a Nāga at Banavāsi. The inscription of Malavalli belongs to the second year of Hārītiputra-Viṇhukaḍa-duṭṭu (Cutu)-Kulānanda Satakarni, father of Nāganikā. The famous Tālgunda inscription of the Kadambas mentions the Prāṇesvara temple in that town 'at which Satakarni and other kings had formerly worshipped.'<sup>2</sup>

They seem to have been conquered by the Pallavas, from whom the Kadamba King Mayūrasarmā wrested the power.

#### IV (c) The Early Kadambas

(Fourth Cen. A.D. to seventh Cen. A.D.)

Origin: from Mukkaṇṇa Kadamba. They were of Mānavya Gotra and are said to have been Hārītiputras. They are said to have hailed from the north<sup>3</sup>.

345—370 A.D. *Mayūra-śarmā* (or *varmā*)—He was the founder of the dynasty. His preceptor's name is *Viraśarman*<sup>4</sup>. He asserted himself against the Pallavas and established his kingdom in the forests of Śrīparvata (Śrīśaila, Karnul Dist.). He levied tributes from Bāṇa and other kings. He was later appointed as Dandanāyaka by the Pallavas<sup>5</sup>. Further the Pallavas installed him as king over a territory extending from

1. E. I. XIV, p. 153.

2. E. I., VIII, p. 24.

3. Moraes, *The Kadambakula*, p. 16.

4. E. C. VII, p. 9.

5. E. I. VIII, p. 29 (Kielhorn's view).

## Ucchangi

Банавтси

## Triparyvata

2 Kangavarma  
370 395

3 Bhagiratha  
395 420

4 Raghu (420 430)

5 Kakusthavarma (430-450)

7a Kumaravarma 475

6 Santivarma  
450 475

7b Kṛṣṇavarma I  
475-480

8 Mandbatrvarma  
490 497

7 Mrgesavarma  
475 490

9 Ravivarma  
497 537

10 Hariva ma  
537 547

8b Visnuvarma  
485 497

Devavarma

9b Simhavarma  
497 540

10b Krsnvarma II  
540 547

11 Kṛṣṇavarmā III  
547-565

12 Ajavarma  
565 606

13 Bhogivarma  
600 610  
Visnuvarma

14 Madhuvarmā  
651 655

the Amara ocean (Western) to the Premāra country<sup>1</sup> He performed eighteen sacrifices<sup>2</sup>

370-395 A.D. *Kargavarmā*—He was defeated by the Vākātaka king Prthivīśena.

395-420 A.D. *Bhagīratha*—He suffered a crushing blow at the hands of the Vākātaka king Prthivīśena I<sup>3</sup>. The embassy, through the famous poet Kālidasa, was sent by Candragupta, most probably during this reign<sup>4</sup>.

420-430 A.D. *Raghu*—*Kākusthavarmā* (430-450 A.D.) son of Bhagīratha. He married one of his daughters to the Vākātaka king Narendrasena<sup>5</sup>, and the remaining two to Candragupta and Skandagupta<sup>6</sup> respectively

450-475 A.D. *Śāntivarmā*—He ruled over Karnātaka consisting of eighteen chieftains<sup>7</sup>

475 A.D. *Kumāravarmā*

475-490 A.D. *Mrgesavarmā*—(also called Śrī-Vijayaśiva, Mrgeśa) A division of the empire took place during his reign, and Kṛṣṇavarmā founded the kingdom making Triparvata as his capital<sup>8</sup> Mrgesavarma married Prabhāvatī of the Kaikeya family<sup>9</sup>. Murāravarmā, brother of Śāntivarmā, also established himself at Ucchāśringī He defeated the Ganga king (Harivarma) on which account he changed the capital from Kulavala (Korur) to Talkād on the banks of the river Kaverī.

1 E C VII, Sk 176, E I, VIII pp 33 36

2 Ibid VII, Sk 178

3 Moraes, *op cit*, p 18

4 Ibid p 19

5 E I IX, p 27, VI, pp 30 31

6 E C VII Sk 176

7 Ibid VI, Kd 162

8 Fleet, *Sanskrit and Canarese Inscriptions*, I A VII, p 34

9. E C III, Nj 122, Rice, *Mysore and Coorg from the Inscriptions*, p 33

475 480 A D *Kṛṣṇavarmā I*—He separated himself from Mṛgesavarma and established himself at Triparvata. He was defeated by the Pallava king Nṛnakkasa<sup>1</sup>, and remained under the political tutelage of the Pallavas till his death.

480 497 A D *Mandhatrivarma*

497 540 A D *Sūtiavarma*

485 497 A D *Viśṇuvarma*—He was proficient in grammar and logic. He was installed as king by a Pallava king named Santivarma.

497 537 A D *RaviVarma*—He was the most famous of all the Kadamba monarchs. He defeated Candanda of Kāncī and established his capital at Palasika<sup>2</sup>. After his death one of his queens observed sati.

537 547 A D *Harivarma*—He was the last king of the elder branch.

540 547 A D *Kṛṣṇavarma II*—He usurped the throne of Harivarma probably killing him, and began to rule over the whole empire. The Calukya king Pulikeśi declared himself independent making Vatapi as his capital.

547 565 A D *Kṛṣṇavarma III*—He was enthroned at Vaijayanti. He offered his sister to the Ganga king Tadangala Mādhava in marriage<sup>3</sup>.

565 606 A D *Ajavarma*—He was defeated by the Calukya king Kirtivarma, after which he most probably ruled as a Mahamandalesvara<sup>4</sup>.

606 610 A.D. *Bhogivarma*—*Viśṇuvarma*

651 655 A D *Madhuvarmā*—He was the 'last scion of the family. During the period of Bhogivarma, Yuan Chwang visited the Konkanipula<sup>5</sup>. Madhuvarma was, however, destroyed by Vikramaditya I.

1 E C XI Dg 161

2 Fleet *Sanskrit and Kanarese Inscriptions* I A VI p 30

3 E C I p 15 M A R 1924 p 68 *Ibid*, 1925 p 88. The question of the date of this incident remains still unsettled of under Gangas.

4 Moraes *op cit* pp 55 ff

Fleet *Sanskrit and Kanarese Inscriptions* I A XI p 68

Hyderabad Archaeological Series No 3 p 5

5 Moraes *op cit* p 62



475 480 A D *Kṛṣṇavarma I*—He separated himself from Mṛgeśavarma and established himself at Triparvata. He was defeated by the Pallava king Nṛnakkasa<sup>1</sup> and remained under the political tutelage of the Pallavas till his death.

490 497 A D *Mandhatrivarma*

497 540 A D *Simhavarma*

485 497 A D *Viśṇuvarma*—He was proficient in grammar and logic. He was installed as king by a Pallava king named Santivarma.

497 537 A D *Raviyarma*—He was the most famous of all the Kadamba monarchs. He defeated Candanda of Kancī and established his capital at Palasaka<sup>2</sup>. After his death one of his queens observed *sati*.

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547 565 A D *Kṛṣṇavarma III*—He was enthroned at Vajayanti. He offered his sister to the Ganga king Tadangala Madhava in marriage<sup>3</sup>.

565 606 A D *Ajavarma*—He was defeated by the Calukya king Kirtivarmā, after which he most probably ruled as a Mahamandalesvara<sup>4</sup>.

606 610 A D *Bhogivarma*—*Viśṇuvarma*

651 655 A D *Madhuvarma*—He was the 'last scion of the family'. During the period of Bhogivarma Yuan Chwang visited the *Konkṇinipul*<sup>5</sup>. Madhuvarma was, however, destroyed by Vikramaditya I.

1 *E C XI Dg 161*

2 *Fleet Sanskrit and Kanarese Inscriptions I A VI p 30*

3 *E C I p 15 M A R 1924 p 68 Ibid 1925 p 88* The question of the date of this incident remains still unsettled of under Gangas.

4 *Moraes op cit pp 55 ff*

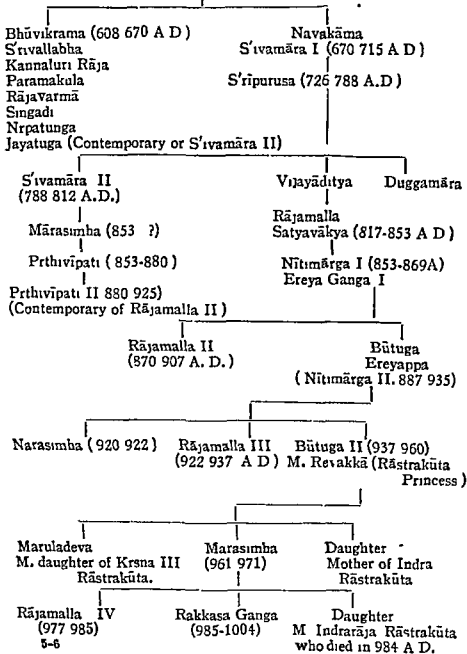
*Fleet Sanskrit and Kanarese Inscriptions I A XI p 68*

Hyderabad Archaeological Series No 3 p 5

5 *Moraes op cit p 62*

# The Gangas of Talkad

Kongani Varmā I  
Mādhava II  
Harivarmā  
Visnugopa  
Tadangala Mādhava  
Avinita  
Durvināta  
Śrī vīkrama



## IV (d) The Gangas of Talkad

(Fourth Cen. A D to Tenth Cen. A D )

The Gangas belonged to the Kanvayana Gotra and claimed to be the descendants of the Ikshvaku dynasty and of Solar descent. The foundation of the empire was laid in about the fourth century A D, mainly at the initiation of the Jain Ācārya Simhanandi<sup>1</sup>.

(Note It should be noted in this connection that we are dealing below with important personages only).

*Didiga* (date not known) and *Madhava*—They came from the north (?) to Perur and laid the foundation of the empire : e Gangavadi 96,000. The capital of the kingdom then was Kulavala. Didiga seems to have ruled first. He defeated the Bana kings, led an expedition to the Konkan coast, and added Mandali near Simoga to his territory<sup>2</sup>. Mādhava was proficient in Nītiśāstra, Upaniśads and other studies. The authorship of the Dattaka sutra is ascribed to him. The Pallavas took his aid when fighting against the Kadambas.

*Harivarmā*—The capital was shifted from Kulavala to Talkād during his reign. He is said to have been installed on the throne by the Pallava king Simhavarmā II.

*Viśnugopa*—He set aside the Jain faith and ushered that of Viśnu.

*Taḍangala Mādhava*—He was a worshipper of Tryambaka. He married the sister of the Kadamba king Kṛṣṇavarmā. He endowed many grants to the Jain temples and Buddhist Vihāras.

*Avinīta*—He was brought up as a Jain. His preceptor's name is Vijayakīrti<sup>3</sup>. He was enthroned while still young. He is said to have married the daughter of Skandavarmā.

*Durvinīta*—He was 'one of the most remarkable monarchs'. His preceptor's name is Pujayapāda<sup>4</sup>, the famous Jain gram-

1 E C VIII, No 35. I I S B 54, I A XII, p 20. S I I II, pp. 3, 87, cf. also the Gommatasāra, which says that the family prospered due to the blessings of the Jain Simhanandi (Second Oriental Conference, Pro p 301).

2 Ibid.

3 E C X, Nr 727.

4 Ibid XII Tm 23.

marian He wrote a commentary on the fifteen Sargas of the *Kirātārjunīya* by Bhāravi. In his later years he worshipped Viṣṇu. He married the daughter of the Rāja Skandavarman of Punnād <sup>1</sup>.

*Musakera* (S'ri Vikrama)—He married the daughter of Sindhurāja <sup>2</sup>. It was since his reign that Jainism attained the status of a state religion

608 670 A D. *Bhūvikrama* (S'ri-Vallabha)—He defeated the Pallava king Narasimhapotavarma at Vilinda <sup>3</sup>, and is said to have occupied the Pallava dominions His son had two Pallava princes in his charge <sup>4</sup>.

670 715 A D *Śivamāra* I.

726 788 A.D. *Śrīpurusa*—The prosperity of the Gangas reached its zenith during his reign The kingdom came to be designated as S'ri Rājya. Henceforth the Gangas assumed the title of the Pallavas e.g. *Permmānandī*. His queen was ruling at Agalī in his forty second year <sup>5</sup>.

788-812 A D *Śivamāra* II—He is said to have been detained, released and enthroned again by the Rāstrakūtas He was an authority on the Science of Elephants and in regard to matters theatrical. The authorship of the *Gajāsāstra* is attributed to him

817 853 A D *Rājamalla*, Satyavākya—He rescued the country from the clutches of the Rāstrakūtas <sup>6</sup>. But he was later molested by Bankēsa, sent by the Rāstrakūta emperor Amoghavarṣa

853 869 A D *Ereyanga Nittimargga*—The Doddabundi stone inscription has an interesting *bas-relief* showing his death-scene <sup>7</sup>. The later Gangas since Būtuga came under the influence of the Rāstrakūtas (i.e. Būtuga onwards). During the reign of Racamalla Satyavākya, the influence of Jainism was revived.

983 A. D The colossal statue of Gommatarāja was built in 983 A D. by the famous General Cāmundarāja.

1004 A D Rajendra Cōla captured Talkād in 1004 A. D Thus this dynasty was brought to an end.

1 *Ibid* IX, Db 68

2 *I A* XIV, p 229

4 *Ibid* III, Md 113

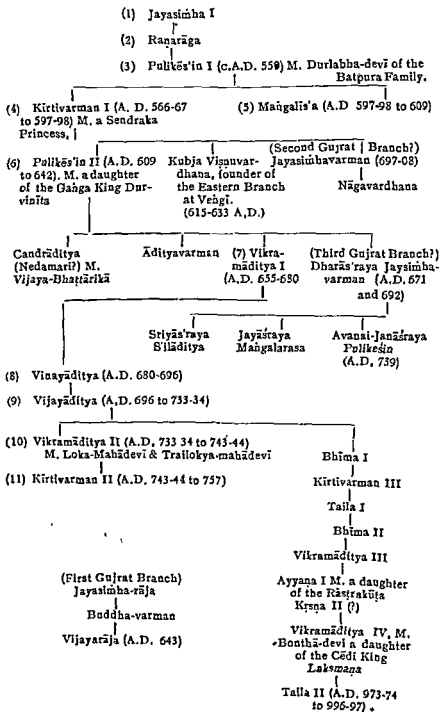
6 *EC* IV, Yd 60, XII, N<sub>1</sub> 129

7. *EC* III, Tn 91 cf for an illustration, Rice, *Mysore and Coorg from the Inscriptions*, p 43.

3 *EC* III, Md 1135, XII, Tm, 23

5 *Ibid* X, Mb 80

# The Western Calukyas of Vatapi(Badami)



# IV (e) The Calukya Dynasty

The whole of their overlordship can be divided into four branches, namely, (1) Cālukyas of Bādāmi, (2) Cālukyas of Kalyāni, (3) Cālukyas of Gujrat, and (4) Cālukyas of Veṅgī. The period of the Cālukyas of Gujrat and Veṅgi is almost co-terminus with that of the first two branches. We are dealing with the political history of the first two main branches alone—though while tracing the cultural history we have made use of all of them.

The Cālukyas were of Mānavya Gotra and styled as Hārīti-putras. Their name is used in various ways i.e. Calukya, Cālukya, Calkya and Calikya etc.<sup>1</sup> We have, however, accepted the broadly accepted terminology 'Cālukya.' Only the most important reigns are dealt with here.

## The Calukyas of Badami (Vatapipura)

C. 550 to 757 A. D.

*Jayasimha; Ranarāga.*

c. 559 *Pulikeśi I*: Satyāśraya Śrī-Pulikes'ivallabha. He was 'the first great prince' of the family. He made Vātāpīpura (Bādāmi) his capital. He performed an Aśvamedha sacrifice.

566 597 A. D. *Kīrtivarman*, his son, subjugated the Nalas. The Mauryas were brought under subordination<sup>2</sup>; and the Kadambas of Banavāsi were reduced by him.

597-609 A.D. *Mangaliśa*. His brother *Mangaliśa* vanquished the Kalacuris (of Cēdi) and Buddha—a Kalacuri prince<sup>3</sup>. He conquered the Revatīdvīpa (Redi). He built the temple at Bādāmi<sup>4</sup>, and placed the idol of Viṣnu in it<sup>5</sup>.

556 597 A. D. *Kīrtivarman I*: *Mangaliśa* (597 A. D. 609 A.D.) cf. above for information.

609-642 A.D. *Pulikeśin II*: Satyāśraya Śrī Prthivī-vallabha, son of Kīrtivarman. In his early years he defeated Appāyika Govinda<sup>6</sup>; attacked Banavāsi and reduced it; defeated the

1. Question discussed by Fleet, *Dynasties of Kanarese Districts*, p. 336.

2. I. A. VIII, p. 241.

3. *Ibid*, VII, p. 161.

4. *Ibid* III, p. 305.

5. For discussion cf. *Collected Works of R. G. Bhandarkar*, III, pp. 68 69.

6. I. A. VIII, p. 243.

Gangas <sup>1</sup>, and the head of the Ālūpa race, and sent his forces against the Mauryas of Konkan. He, with a fleet of hundred ships, went to Puri, invaded the countries of Lāta, Mālava and Gurjara and brought them under subjugation <sup>2</sup>

He opposed the armies of Harsavardhana (probably on the banks of the Narmada) and assumed the title of Parameśvara. Thus he became the lord of the three Maharastrakas comprising 99,000 villages. Then he marched against Kāñcī, and invaded the country of the Colas, the Pandyas and the Keralas. During his reign Yün Chwang seems to have visited the country—thus referring to the country of Mo-ha-la-ch'a. Further Pulakesi II received an embassy from Chosros II, King of Arabia (591-628 A.D.) During his reign Visnuvardhana founded a branch at Vengi, and his brother Jayasimha acted as Viceroy at Nasik <sup>3</sup>. His eldest son Candraditya ruled over Savantvadi.

642-655 A.D. The country was invaded and occupied for about thirteen years by the Pallavas.

655-680 A.D. *Vikramāditya I*—The Colas, the Pandyas, the Keralas and the Pallavas became his feudatories. He defeated them again and brought them under subjugation. His famous horse Citrakantha is often described in the inscriptions <sup>4</sup>. A branch of the Calukya family was founded in Lata during his reign and assigned to Jayasimhavarman Dharaśraya <sup>5</sup>.

680—696 A.D. *Vinayāditya*—He made all the surrounding rulers as his allies <sup>6</sup> including those of Parasikas on the Malabar coast and Simhala.

696-733 A.D. *Vijayāditya*—During his reign the idols of Brahmā, Viṣṇu and Mahēśvara were installed at Vatapīpura in Śaka 621, i.e. 699 A.D.

1 I A I pp 363, VIII p 168

2 The famous Alhole Inscription I A VIII, p 243 ff, relates all about his campaigns

3 J. B. B. R. A. S. II p 4, I A IX, p 123

4 I A VI pp 86, 89-92 J. B. B. R. A. S. III p 203, I A IX, pp 127-130-31

5 J. B. B. R. A. S. XVI p 27.

6 I A VI, p 89

- 733 744 A D. *Vikramāditya II*—He defeated Nandipotavarman. He entered Kañci and granted immense wealth to temples and Brahmins. He marched against the Colas, the Keralas and the Pandyas and reduced them.<sup>1</sup> His queens Lokamahādevī and Trailokyamahādevī built two temples at Pattadakal: *i.e.* Lokeśvara and Trailokyēśvara respectively.
- 744 757 A D *Kirtivarman II*—Dantidurga wrested all the power of the Calukyas during his reign.

### The Rastrakūtas of Malkhēda 722-973 A D

The Rastrakutas are designated as *Lattalurapuravarādhiśvaras*. Their later records: *e* from 870 A D claim a Yadu descent (Satyaki branch).

- 722 A D *Indra I* —He carried away the Cālukya princess Bhavanagā from the marriage pendal at Kaira.<sup>2</sup>
- 745 758 A D *Dantidurga* —defeated the rulers of Kañci, Kañga, Śrī Śaila, Kosala, Lāta, Tanka and Sindh.<sup>3</sup> He marched against the eastern neighbours in Kosala.<sup>4</sup> Udayana of Śrīpur, Jayavardhana (Prthivī vyaghra) of Śrīvardhan, King of Kutch, Gurjara of Bharoach<sup>5</sup>, Calukyas of the Gujrat Branch, and Kirtivarman II.<sup>6</sup> He probably occupied Khāndesh, Nāsik, Poonā, Satara and Kolhapūr. Govinda was appointed as Governor of Gujrat.
- 758 772 A D *Kṛṣṇa I* —Rajadhiraja Paramēśvara<sup>7</sup>. He succeeded his nephew. He removed Karka II from the Governorship of Gujrat. He defeated Rāhappa (Kirtivarman or Visnuvardhana of Vengi<sup>8</sup>). He overthrew the Calukyas completely. Yuvaraja Govinda was sent against King Visnuvardhana of Vengi (770 A D.)<sup>9</sup>. He became the ruler of the Marathi C P. He added Konkana to his kingdom and appointed Sannaphulla there<sup>9</sup>.

1 *Ibid* VIII p 267

2 *E I* XVIII Sanjan plates, pp 235 ff

3 *E I* IX pp 24 ff

4 Altekar, *The Rastrakūtas and their Times*, p 37

5 *Ibid* p 38

6 *I A* XI p 111

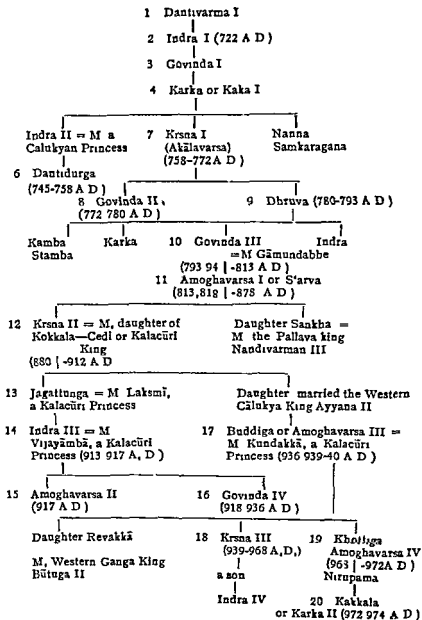
7 *Ibid* V pp 145 ff XII pp 181 ff XIII, pp 46 ff

8 *E I* VI pp 208 ff

9 *E I* III pp 292 ff



## The Rāstrakūtas



813 18 878 A D *Amoghavarsha I*—Nrupatunga ruled for 64 years. He was dethroned for a while <sup>1</sup>, but Karḥa subdued the rebellion and restored him to the throne <sup>2</sup> before the month of May 821 A D <sup>3</sup>. The twelve years' war with Vijayāditya <sup>4</sup> was continued during his reign. He defeated Gunaga Vijayaditya (860 A D) <sup>5</sup> and crushed down the rebellion raised by his cousins of Gujrat <sup>6</sup>. The rulers of Anga Vanga and Magadha paid tribute to him and Pullasakti (Konkan) and the king of Malava were his feudatories <sup>7</sup>. He offered his daughter Candralekha to the Ganga king Butuga. The authorship of the famous work *Kavirajamarga* is ascribed to him. He was a follower of Jina and a devotee of Mahalakṣmī also. His preceptor's name is Jinasena, the author of the *Adi Purana*.

880 912 A D *Kṛṣṇa II*—He married the daughter of the Cedi ruler <sup>8</sup>. The battles of Niravadyapura and Peruvanguragrama <sup>9</sup> took place during his reign and the utter destruction of the Gujrat branch was effected <sup>10</sup>. His preceptor's name is Gunabhadra <sup>11</sup>. His son Jagattunga predeceased him.

913 917 A D *Indra III*—He conquered king Upendra <sup>12</sup> (Paramara chief Kṛṣṇaraja) attacked Ujjayini <sup>13</sup>, crossed the Jumna and took Mahipala as fugitive <sup>14</sup>.

C 917 A D *Amoghavarsha II* 918 936 A D *Govinda I*  
pala regained his power

1 Altekār op cit p 73

2 Ibid pp 73 ff

3 E I IX p 24

4 Altekār op cit p 75

5 E I XVIII pp 236-7

6 Altekār op cit pp 78 ff

7 I A XII pp 247 ff

8 Altekār op cit p 96 *Inscriptions from District No 19*

9 I A XII p 24 E I VII p 29, Altekār op

10 J B B R A S XXII p 85

11 Ibid XVIII p 255

12 Altekār op cit pp 100-101

13 *Karnataka Bhasabhusana*, p XIV

936-939-40 A. D. *Amoghavarṣa III* :—He was a devotee of Śiva. He offered his daughter *Ravakanimmaḍī* to the Gaṅga king Permaḍi Būtuga II. During his reign his son Kṛṣṇa killed Dantiga and Vappuga<sup>1</sup> (Noḷamba Province), and Rācamalla. Kṛṣṇa further marched against the Cēdis and occupied the forts of Kālañjara and Citrakūṭa (Caṇḍela Country)<sup>2</sup>. Some hitch between the Gaṅgas and Rāṣṭrakūṭas ensued during his reign.

Dec. 939-988 A. D. *Kṛṣṇa III* :—The Gaṅga king Būtuga then killed the Cōḷa king Rājāditya<sup>3</sup>; conquered Tañjāpurī (Tanjore) and Kāñcī; defeated the Pāṇdyas and Kēraḷas; and exacted tributes from the king of Ceylon and 'planted the creeper of fame at Rāmeśvara'. In lieu of his services Kṛṣṇa granted him the 'Banavāsi 12,000, Beḷvol 300, Kisukāḍ 70, Bāgenāḍ 70, and Purigere 300'<sup>4</sup>. Later Būtuga's son Mārasimha helped him. With his help Kṛṣṇa defeated Sīyaka (and not Mūlarāja as Konow would have it)<sup>5</sup> of Mālṡā and Northern Gujrat. 'He ousted the Cālukya king and placed his own ally on the throne of Veṅgī.' He lost Kālañjara and Citrakūṭa.

968-972 A. D. *Amoghavarṣa IV* :—Khoṭṭiga Nityavarṣa; 'Sīyaka and Harsadeva won many battles at various places *i. e.* on the banks of the Tāptī, the Vindhya forests, Mānyakheta, etc. The capital Mānyakheta itself was sacked and destroyed,

- 813 18 878 A D *Amoghavarsha I* \*—Nṛpatunga, ruled for 64 years. He was dethroned for a while <sup>1</sup>, but Karka subdued the rebellion and restored him to the throne 'before the month of May 821 A D' <sup>2</sup>. The twelve years' war with Vijayaditya <sup>3</sup> was continued during his reign. He defeated Gunaga Vijayaditya (860 A D) <sup>4</sup> and crushed down the rebellion raised by his cousins of Gujrat <sup>5</sup>. The rulers of Anga, Vanga and Magadha paid tribute to him and Pullasakti (Konkan) and the king of Malava were his feudatories <sup>6</sup>. He offered his daughter Candralekha to the Ganga king Butuga. The authorship of the famous work *Kavirajamarga* is ascribed to him. He was a follower of Jina and a devotee of Mahalakṣmī also. His preceptor's name is Jinasena, the author of the *Ādi Purāṇa*.
- 880 912 A D *Kṛṣṇa II* —He married the daughter of the Cedi ruler <sup>7</sup>. The battles of Niravadyapura and Peruvanguragrama <sup>8</sup> took place during his reign and the utter destruction of the Gujrat branch was effected <sup>9</sup>. His preceptor's name is Gunabhadra <sup>10</sup>. His son Jajattunga predeceased him.
- 913 917 A D *Indra III* —He conquered king Upendra <sup>11</sup> (Paramara chief Kṛṣṇaraja), attacked Ujjayini <sup>12</sup>, crossed the Jumna and took Mahipala as fugitive <sup>13</sup>.
- C 917 A D *Amoghavarsha II* 918 936 A D *Govinda IV* Mahipala regained his power.

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- 1 Altekar *op cit* p 73
  - 2 *Ibid* pp 73 ff
  - 3 *E I* IX p 24
  - 4 Altekar *op cit* p 75
  - 5 *E I* XVIII pp 236 7
  - 6 Altekar, *op cit* pp 78 ff
  - 7 *I A* XII pp 247 ff
  - 8 Altekar *op cit* p 96 *Inscriptions from Madras Presidency* Kistna District No 19
  - 9 *I A* XII p 24 *E I* VII p 29 Altekar *op cit* p 98
  - 10 *J B B R A S* XXII p 85
  - 11 *Ibid* XVIII p 255
  - 12 Altekar, *op cit* pp 100-101
  - 13 *Karnataka Bhasabhusana*, p XIV

936 939 40 A D. *Amoghavarṣa III*.—He was a devotee of Śiva. He offered his daughter *Ravakannimādī* to the Ganga king Permaḍi Būtuga II. During his reign his son Kṛṣṇa killed Dantiga and Vappuga<sup>1</sup> (Nolamba Province), and Racamalla. Kṛṣṇa further marched against the Cēdis and occupied the forts of Kalāñjara and Citrakuta (Candela Country)<sup>2</sup>. Some hitch between the Gangas and Rāstrakutas ensued during his reign.

Dec 939 968 A D. *Kṛṣṇa III*.—The Ganga king Būtuga then killed the Cola king Rājāditya<sup>3</sup>, conquered Tañjapurī (Tanjore) and Kañci, defeated the Pandyas and Kēralas, and exacted tributes from the king of Ceylon and 'planted the creeper of fame at Rāmeśvara'. In lieu of his services Kṛṣṇa granted him the 'Banavasī 12,000, Belvol 300, Kīṣukād 70, Bāgenād 70, and Purigere 300'<sup>4</sup>. Later Butuga's son Marasimha helped him. With his help Kṛṣṇa defeated Siyaka (and not Mularaja as Konow would have it)<sup>5</sup> of Mālvā and Northern Gujrat. He ousted the Cālukya king and placed his own ally on the throne of Vengī. He lost Kalāñjara and Citrakuta.

968 972 A. D. *Amoghavarṣa IV*.—Khottiga Nityavarṣa, 'Siyaka and Harsadeva won many battles at various places: e on the banks of the Tapti, the Vindhya forests, Mānyakheta, etc. The capital Mānyakheta itself was sacked and destroyed.

972 974 A D. *Karka II*.—He was overthrown by Tarla II in about 974 A D.

1 Altekar, *op cit* p 112

2 *Ibid* p 113

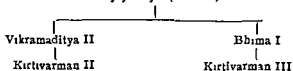
3 *E I*, XIX p 83, earlier view *E I*, XV p 81

4 *E I* VI p 57

5 Altekar, *op cit* pp 120 ff

## The Western Calukyas of Kalyani

Vijayāditya (Badāmi)



Tatla I

Vikramāditya III

Bhīma II

Ayyana I

Vikramāditya IV

The Western Calukyas of Kalyani

Āhavamalla Nūrmadī Tatla II A D 973 976

Dasavarman or Yasovarman

Satyasraya

A D 997 1008

Vikramāditya V Ayyana II  
A D 1009 1018

Akkadevi

Jayasimha II

1018-1040 A D

Somesvara I  
A D 1040 1068Avvaladevi—M  
Bhīllama III of  
the Yadavas of  
Seunadeśa

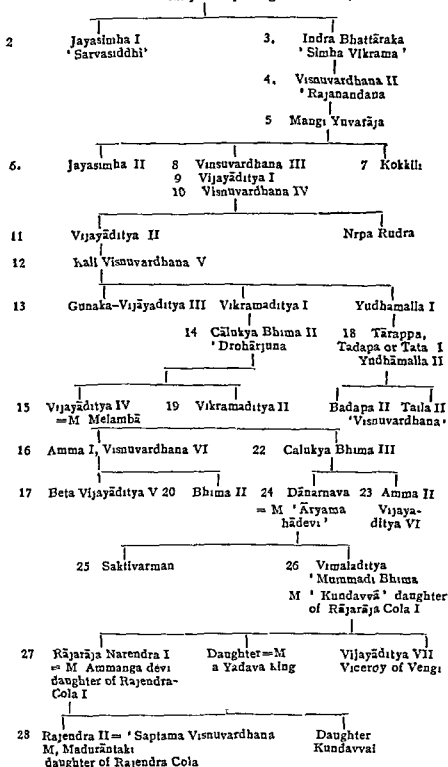
Somesvara II Vikramāditya VI Jayasimha Visnuvardhana  
A D 1033 1069 1076 A D 1055 56, and 1076 1126 Vijayāditya

Jayakarna

Somesvara III  
A D 1126-1138Mailaladevi  
M Jayakesha II of the  
Kadambas of GoaJagadekamalla II  
A D 1138 1149Nūrmadī Tatla III  
A D, 1150 1161  
Somesvara IV

# The Eastern Calukya Dynasty (Vengi)

1 Kubja Visnuvardhana I (Brother of  
Early Calukya king Pulikesin II)



## IV (g) The Cālukyās of Kalyāni

973- 1181 A D

(We need not enter here into the details of the problem of the relationship between the earlier and later Cālukyās)

973 996 A D *Taila II*—The dynasty begins with Tailapa II. He defeated the Cōlas <sup>1</sup>, King of Cedi <sup>2</sup>, Mularāja of Gujrat (through Bārappa), and the king Muñja of Mālva, whom he took prisoner and beheaded later on. His wife's name was Jākabbe or Jathavve <sup>3</sup> or Jāvakkā

997-1008 A D. *Satyāśraya*. 1009-1018 A D *Vikramāditya V*.

1018 1040 A.D. *Jayasimha II*—He defeated Bhōja, <sup>4</sup> the Cēras in Śaka 946, the Colas, and took away the treasures from the seven Konkanas. He later on encamped himself at Kolhāpūr <sup>5</sup>. He ceased to reign after 1040 A D

1040 1068 A. D. *Someśvara Āhavamā'la*, Trailokyamalla—He turned his arms against the Cōlas <sup>6</sup> and captured Dbārā (from which Bhōja was compelled to abandon). Afterwards, Someśvara attacked Cēdi and Dāhala, deposed and slew Karna <sup>7</sup> and marching against Western Konkan (where he erected a triumphal column) later proceeded to Kāñcī and captured it. He defeated the king of Kānyakubja (Kanauj) <sup>8</sup>.

Someśvara founded the city of Kalyāni <sup>9</sup> and made it his capital. He had three sons Someśvara, Vikramāditya and Jayasimha <sup>10</sup>. He installed Someśvara, as prince regent, though against his own wishes

*Exploits of Vikramāditya*—Bilhana gives a graphic description of the march of Vikramāditya—'He defeated the Cōlas, and the king

1. I. A. V, p 17.

2. *Ibid*

3. I. A. XXI, p 168

4. I. A. V. p 17.

5. *Ibid*.

6. *Vikramānkaśataka*, I 90, J. R. A. S, IV, p. 13

7. *Ibid*, I 1023.

8. I. A. VIII, p 197

9. *Vikramānkaśataka*, II 7.

10. *Ibid* II, 57-58 and 85, III, 1, 25



of Sīmbhala and then taking the city of Gaṅgaikonda, proceeded to the country of the Cōlas; and later turned to Kāñcī and plundered it. He then proceeded to Veṅgī and Cakrakoṭa. Besides, he replaced the king of Mālvā on the throne and invaded the Gauḍa country (Bengal) and Kāmarūpa (Assam).<sup>1</sup>

In the meanwhile Someśvara I was attacked by high fever, and Bilhaṇa fully describes how he took Jalasamādhi on the laps of the mighty river Tuṅgabhadra<sup>2</sup> in 1069 A. D.<sup>3</sup>

1053, 1069-1076 A. D. *Someśvara II*; Bhuvanaikamalla. Vikramāditya returned from his exploits. There was good understanding between the two brothers for a while. We need not enter into the details of Vikramāditya's wanderings—all of which ended into the following<sup>4</sup> e. g. that Vikramāditya gave a tough fight to the armies of Someśvara and his brother Rājiga. A bloody battle ensued in which Vikramāditya proved victorious; the new king of the Drāvidas fled; and Someśvara was taken prisoner.

1055-56 and

1076-1126 A. D. *Vikramāditya VI*—After these events Vikramāditya usurped the throne in Śaka 998 or 1076-7 A. D. He assigned the province of Banavāsi to Jayasīmha<sup>5</sup>. He reigned peacefully for about 50 years. He started a new era in his own name (Cālukya Vikrama Era). He married at Karahāṭaka, by Svayaṃvara, Chandralekhā or Chandaladevī, the daughter of the Śilāhāra king. A fight is said to have ensued between himself and Jayasīmha<sup>6</sup>. His general Āca or Ācagi is said to have defeated the Hoysalas, and "made the Kings of Kāliṅga, Vaṅga, Maru, Gurjara, Mālava, Cēra and Cōla subject to his sovereign."

He built many temples and founded the city of Vikramapura<sup>7</sup>. He was a great patron of learning. His court was adorned by Bilhaṇa and Vijñāneśvara.

1. *Vikramāṅkadevacaritam*, III, 55-57; IV 21-30.

2. *Ibid.*, IV. 46-68.

3. *J. R. A. S.* IV, p. 4.

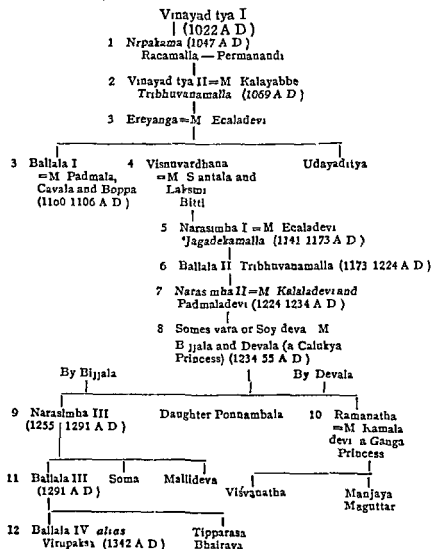
4. *Vikramāṅkadevacaritam*, I, 7.54.

5. *Ibid.* VI, 90-93; 98-99.

6. Jayasīmha was pardoned by Vikramāditya. *Vikramāṅka* XV, 23, 41-42 55-71, 85-87.

7. *Ibid.* XVII, 15, 22, 29; *J. R. A. S.* IV, p. 15.

## The Hoysalas or the Yadavas of Dvarasamudra



1126 1138 A. D. *Someśvara III* ; Bhūlokamalla He was brave, and the work *Mānasollasa* or *Abhilasitārtha Cīntāmaṇi* is ascribed to his authorship

1138 1149 A. D. *Jagadekamalla II*, *Taḷapa III* 1150 1161 A. D.

#### IV (h) The Hoysalas of Dvārasamudra ✓

The Hoysalas (Poysala, Poysana and in Tamil Poyicala or Polhala) were styled as *Maṭṭaparol gaṇḍa* (champion among the hill-chiefs) They hailed from Sasakapura or Sasarūr (Āṅgaḍi?) in the Western Ghats<sup>1</sup> After the 11th century they call themselves as Dvaravati-puravarādhīśvara and of Yadava descent It is said that the incident of Sala took place in the time of Vinayāditya They are styled as Hoysala Ballalas. They were dark enemies of the Yādavas of Devagiri.

1022 A. D. *Vinayāditya I*. 1047 A. D. *Nrpa-Kāma Hoysala*.

1069 A. D. *Vinayāditya II*—The Guru of King Vinayāditya was Sāntideva.

1100 1106 A. D. *Ballāla I*.

1106 1141 A. D. *Viṣṇuvardhana Bittideva* : He was converted into Vaisnavism by Rāmānuja He drove out the Colas from Mysore, and defeated the Pāndyas of Ucchangī at Dumma<sup>2</sup>. His first wife's name was Pīriyarasī Santaladevī. After her death he married Lakkumā, who had a son, crowned as king from the date of his birth<sup>3</sup>.

1141 1163 A. D. *Narasimha I*—The Cāṅgalvas were slain in battle and a Kadaba force destroyed<sup>4</sup>. He was attacked by Jagadekamalla in 1143 A. D., but he soon declared independence immediately the Kalacuris destroyed the Calukyas Later he became voluptuous and had 384 well born females in the female apartments<sup>5</sup>. The building operations of the Hoysalesvara temple began in his reign. He had a son named Ballala II to his chief queen Ecaladevī.

<sup>1</sup> EC VI, Mg q 15 16 18

<sup>2</sup> EC VI, Cm 99

<sup>3</sup> Ibid V Bl 93, 126

<sup>4</sup> Ibid IV, Ng, 76 V, Bl 193

<sup>5</sup> Ibid V Bl 193, 114

1173 1224 A D *Ballala II or Vira Ballala II*—Dakṣ na Cakravartī or Tenkana Cakravartī. The Hoysalas became completely independent. The glory of the empire reached its zenith during his reign. He captured Uchangī, the Pandya for tress<sup>1</sup>, but restored to Kamadeva his original power, when prayed for mercy. He won the battle of Soratur over the Seunas. He crushed the army of Bhūllama and cut off his head. He defeated the Kalacurī king Sankamadeva<sup>2</sup>. Ballala became the sole master of seven and a half lacs country<sup>3</sup>. His queen Padmala and their son Narasiṃha were ruling together<sup>4</sup>. At the close of his reign the dynasty of the Western Calukyas and the Kalacuris had come to an end.

1224 1234 A D *Narasiṃha II*—He defeated the Seunas<sup>5</sup>. He restored the Pallava king Perunjuga to the throne<sup>6</sup>.

1234-55 A D *Somesvara*, styled as Sarvabhauma—The Ceras, Colas and Pandyas accepted his suzerainty. His wars with the Seunas are described in the inscriptions<sup>7</sup>. He uprooted Rajendra Cola and took up his residence permanently at Kannanur (North of Srirangam) in the Cola Mandala. He revisited Dvarasamudra in 1252, and the two Gangāḷva kings conducted him to Ramanathpur<sup>8</sup>.

1255 1291 A D *Narasiṃha III*—On the death of Somesvara in 1255 A D a partition took place in the Hoysala territories e.g. the ancestral kingdom (Dvarasamudra) went to Narasiṃha III the son of Mahasī Bijjala Rani while the Tamil District in the south and Kolar were taken up by Ramanatha the son of Devaladevi a Cālukya princess<sup>9</sup>. But the two families again joined hands in the reign of Ballāla III<sup>10</sup>. Frequent quarrels with the Seunas are mentioned. Once Ramadeva's general Saluva Tikkaṃma was severely defeated at Belavād. The Somanatha temple was built in his reign.

1 *Ibid* XII Ck 31 V Ca 209 De 112 137

2 *Ibid* VI Ng 337

3 *Ibid* VII C<sub>1</sub> 64

4 *Ibid* XI Hk 13 14

5 E C III Md 121

6 E I VII p 160

7 E C I Ak 123

8 E C Ag 33

9 *Maaras Archaeological Report* 1896 97

10 E C IX Bn 51

1291. *Ballāḷa III*—He marched against the Seuṇa king in 1305 A.D.<sup>1</sup>. In 1310 A.D. Malik Kafur, under orders from Allauddin Khiljī 'descended upon Dvārasamudra and sacked it and took Ballāḷa prisoner and returned with a lot of gold'<sup>2</sup>. Though Ballāḷa ruled for a while, after he was liberated, yet the dynasty practically came to an end.

1342 A.D. *Virūpākṣa*—He was defeated at Beribi by the Turuskas in 1342 A.D.<sup>3</sup>, about which incident Ibn Batuta gives a graphic description. According to him Virūpākṣa's skin was stuffed with straw and exposed by Ghiyas-ud-dīn, Sultan of Madura.

#### IV (i) The Yadavas of Devagiri (or The Seunas)

12th Century A. D.—1312 A.D.

They were originally styled as Seuṇa kings<sup>4</sup>, mainly on account of the fact that they occupied the Seuṇa region. From about 1000 A.D., they trace themselves to the Yādava race<sup>5</sup>.

1187-1191 A.D. *Bhillama*<sup>6</sup>; *Sāmanta-bhuvaneśvara*, *Śrī Prthivīvallabha* and *Pratāpacakravartin*. By about 1189 A.D. he restored the Northern and Eastern portion of the Cālukya kingdom from Someśvara IV<sup>6</sup>. But the Rattas of Saundatti, the Śilāhāras of Karbād and the Kadambas of Hāngal and Goā did not yield to him. Later the Hoysaḷas deprived him of the Southern province<sup>7</sup>.

1191-1210 A.D. *Jailugi*.

1210-1247 A.D. *Singhana*.—He overthrew Ballāḷa II and restored all the lost dominions. He subjugated the Śilāhāra

1. E. C. VIII, *Sa*, 146.

2. *Ibid* V, *Hm*, 51, 55; Briggs, *Ferishta*, I, p. 373. 3. E. C. VI, *Kd*, 75.

4. E. I, III, p. 217; Rice, *Mysore Inscriptions*, p. 30; the Pratāparudriya speaks of them as the Yādava kings of Sevana, I. A. XXI, p. 199.

5. *E II* p. 212; Sangamner grant of Bhīllama II; Hemādri's *Vratakhanda*, Bhandarkar R. G., *Early History of the Deccan*, *App.* c.

6. *Carn. Desa Ins.* II, p. 356,

7. *P.S. and O.C. Ins.* 1, 2, 3; *Mysore Inscriptions*, p. 30.

- 1173 1224 A.D. *Ballāla II or Vira Ballāla II*—Dakṣiṇa Cakravartī or Tenkana Cakravartī The Hoysalas became completely independent. The glory of the empire reached its zenith during his reign. He captured Uchangī, the Pāṇḍya fortress<sup>1</sup>, but restored to Kāmadeva his original power, when prayed for mercy. He won the battle of Soratūr over the Seunas. He crushed the army of Bhīllama and cut off his head. He defeated the Kalacūri king Sankamadeva<sup>2</sup>. *Ballāla* became the sole master of seven and a half lacs' country<sup>3</sup>. His queen Padmalā and their son Narasiṃha were ruling together<sup>4</sup>. At the close of his reign the dynasty of the Western Cālukyas and the Kalacūris had come to an end
- 1224 1234 A.D. *Narasimha II*—He defeated the Seunas<sup>5</sup>. He restored the Pallava king Perūjuga to the throne<sup>6</sup>.
- 1234-55 A.D. *Someśvara*, styled as Sārvabhauma—The Ceras, Colas and Pāṇḍyas accepted his suzerainty. His wars with the Seunas are described in the inscriptions<sup>7</sup>. He uprooted Rājendra Cola and took up his residence permanently at Kannanur (North of Śrīrangam) in the Cola Mandala. He revisited Dvārasamudra in 1252, and the two Gangāīva kings conducted him to Rāmanāthpur<sup>8</sup>.

### The Later Yadavas or The Yadavas of Devagiri

## Mallugi

1 Bhullama

(Saka 1109 1113 or A D 1187-1191)

2 Jaitrapala I or Jaitugi

(Saka 1113 1132 or A D 1171-1210)

### 3 Sinehana

(Saka 1132 1169 or A D 1210 1247)

Iatrapāla II or Iaitugi

4 Kṛṣṇa, Kaṇhara or Kaṇdhāra  
(Saka 1162 1182 or A D 1247 1260)

5 Mahādeva

(Saka 1187 1193 or A D  
1260-1271)

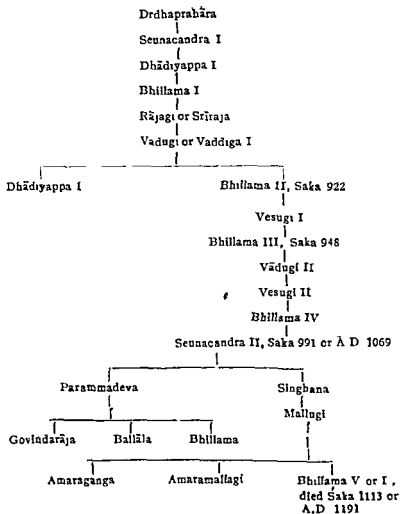
6 Ramacandra or Ramadeva  
(Saka 1193 1231 or A D 1271 1312)

—  
Amara

7 S ankara (S aka 1231 1234 or A D 1309 1312) 8 Singhana  
Brother in law Harapāla killed in S aka 1240 or A D 1318

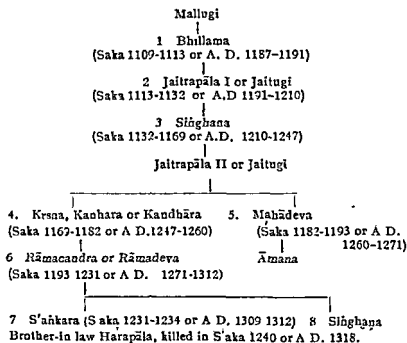
Brother in law Harapāla killed in Saka 1240 or A D 1318

### The Early Yadavas of Seunadeśa

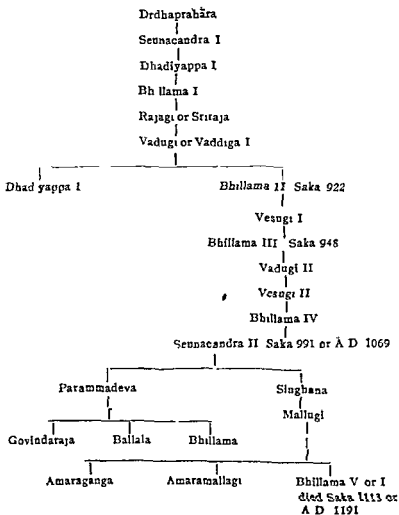




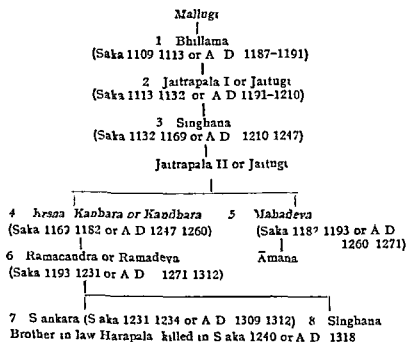
## The Later Yadavas or The Yadavas of Devagiri



### The Early Yadavas of Seunadesa



## The Later Yadavas or The Yadavas of Devagiri



country, subdued Bhōja<sup>1</sup>, and invaded the Gurjara country<sup>2</sup>. His Dandanāyaka Vicana reduced the Rattas of Saundatti and the Kadambas of Goa<sup>3</sup>. The famous Cāṅgadeva, the royal astronomer, founded a college for the study of Siddhāntaśiromaṇi<sup>4</sup>.

1247-1260 A. D. *Kṛṣṇa*

1260-1271 A. D. *Mahādeva*.—He defeated Viśāla but lost his possessions in Mysore. The Guttas were his feudatories. The famous and brilliant scholar Hemādapanta, the author of *Deśināmamālā*, was his minister<sup>5</sup>.

1271-1312 A. D. *Rāmadevarāya* and *Śankara*.—Rāmadevarāya is referred to in the *Jñāneśvarī* of Jñāneśvara, and in a manuscript of the *Nāmaṅgānuśāsana* of Amarasimha (1297 A. D.). Rāmadevarāya and his son Śankara were routed in 1294 A. D., by the forces of Allauddin, under the generalship of Malik-Kafur. The dynasty very soon came to an end.

The *Smṛtisthala*, a Mahānubhāva work in Marāṭhī, describes that Kāmāyāsā was the senior queen of Rāmarāya; and that after the death of Rāmarāya she was forcibly thrown into the funeral pyre, by her step son Singhana. This Singhana seems to be the step-brother of Śankaradeva. With Singhana the dynasty came to a close<sup>6</sup>.

#### IV (j) The Four Dynasties Of Vijayanagara

( 1336 to 1668 A. D )

The two sons of Saṅgama, Hukka and Bukka, are said to have been the founders of the Vijayanagara dynasty. The popular version goes that Mādhava or Vidyāranya, the head of the Śringerī Matha, assisted them in founding the empire. It is still an unsolved problem.

The Saṅgama dynasty claims its descent from the Yādava race. A Saluva chief founded the Saluva dynasty. The Narasinga dynasty came from Tuluva. The last was the Araviḍu Dynasty, which was Telugu in its origin.

1. R. G. Bhandarkar, *The Early History of the Deccan*, pp. 240 ff.

2. *Ibid*.

3. J. B. B. R. A. S. XV, p. 385.

4. *E*, I. I. p. 338.

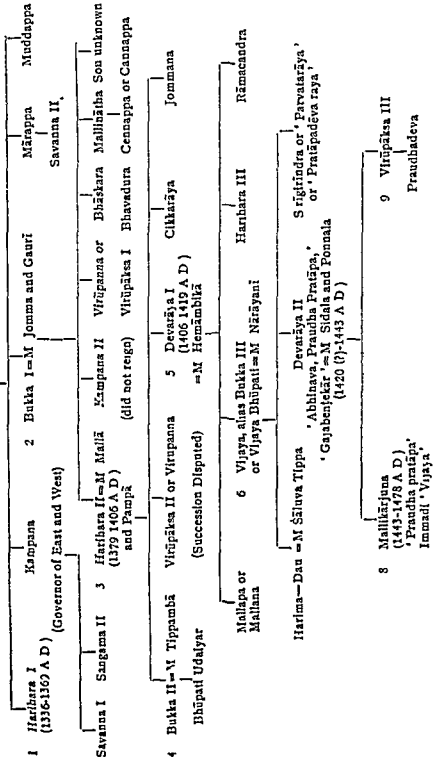
5. R. G. Bhandarkar, *The Early History of the Deccan*, p. 248.

6. *Smṛtisthala*, edited by V. N. Deshpande, paras 143-46, 148-50 and p. 123.

# Dynasties of Vijayanagara

## I. Sangama Dynasty (1331-1478 A D)

Sangama I = M Kamaksi



## II Saluva Dynasty

1 Saluva Narasimha I

(1478 1496 | A D )

A Son  
 Immadī Narasimha or Tamma or Tammaya (Dharmaraya)  
 Killed in 1505 and the Tuluva Minister Narasa Nayaka usurped  
 the throne (1505)

## III Tuluva Dynasty

(1496 1567 A D )

Timma = M Devaki

Isvara alias Ksitipalaka = M Bukkama and Devaki

1 Narasa Nayaka

= M Tippaji Nagala and Obamb ka 1505

(By Nagala)

2 V ra Narasimha  
 • Bhujabalaraya

3 Krisnadevaraya  
 (1509 1530 A D )

4 Acyuta

Ranga -- M Timmamba

6 Sadasiva

5 Venkatadri

(By Obambika)

Tirumala

Dau Tirumalamba  
 = M Aliya Rama  
 raya of the Aravidu  
 family

Dau Vengala

M Tirumala of the Aravidu family  
 -- brother of Ramaraya



## I Sangama Dynasty

1336-1478 A. D.

1336 1379 A. D. *Harhara I* He was succeeded by Bukka.

*Bukka, Hindu Rāja-Suratana*—His two brothers Kampana and Marappa ruled over a part in the East (near-about Nellore) and West respectively. He subdued the Kadambas. The building of the new city and the transformation of its name into Vijayanagara, the City of Victory, are said to have been the work of Bukkarāya<sup>1</sup>. He reconciled the religious quarrel between the Jains and the Hindus<sup>2</sup>—which incident has brought him deserved fame in history.

1379 1406 A. D. *Harhara II*—*Mahārājādhirāja, Rāja Paramēśvara, Karnāṭaka Vidyāvilāsa*<sup>3</sup>. He carried on the struggle against the Sultans of Gulburga.

1406 1419 A. D. *Devaraya I*, Dewul Roy (Ferišta). It is said that Timmayya Āraṣa, the later Minister of Kṛṣṇarāya, warded off the conspiracy on his life<sup>4</sup>. In his later years he gave a crushing blow to the Sultans and laid waste the Bijapur city. But the Sultan's son Ahmadshah, as a reaction massacred thousands of Hindu men, women and children. Peace is said to have been effected during the later period.

1489 A. D. The Bahamani Kingdom was divided into five parts: Bijapur, Ahmadnagar, Golconda, Berar and Bidar.

1420(?)–1443 A. D. *Devarāya II, Gaja-Venkāra*—an elephant hunter. He possessed 10,000 Turuska horsemen in his services<sup>5</sup>. The mighty glory of the empire is described by the foreign travellers thus: 'The kings of Pallecote (Palamcottah), Cuollao (Kollam i. e. Travancore), Ceyllas (Ceylon), Peggu (Pegu), Tennaserim and many other countries paid him tribute.' The next two reigns are not worth mentioning.

1443 1478 A. D. *Mallikārjuna and Virūpākṣa*,

1 E. C. V, Cm, 286

2 E. C. VIII, Sb 136 IX, Ma 18 II, Sb 136

3 I. A. LI, p. 234

4 *Ibid*

5 E. C. III, Sr 15,



## II The Saluva Dynasty

1478 to 1496 A. D.

1478-1496 A. D. *Sālūva Narasimha*—*Medive-Miśraguna, Kathora Sālūva*. He was the most powerful monarch in Karnāṭaka and Telingana. He usurped the throne of Virūpākṣa in 1478 A. D. He fled away, captured and plundered Kāñci, when his capital Vijayanagara was attacked by the Bahamani Sultans.

*Immadi Narasimha*—He was murdered by his general Narasa in 1496 A. D. and a new dynasty of the Tuluvas enters on the scene

## III The Tuluva Dynasty

1496 1567 A. D.

*Narasa*—Bestowed gifts and donations at Kāmeśvara and other places

1509 1530 A. D. *Kṛṣṇadevarāya*—He was the most famous personage among the Rāyas of Vijayanagara. He inflicted a crushing blow against the Muhammadan armies. "His empire reached Cuttack in the East and Salsette in the West" He invaded Kandavīdu and took Virabhadra as prisoner <sup>1</sup>.

Kṛṣṇadevarāya was a patron of Sanskrit and Telugu literature. 'He had in his court the *Aṣṭa-Diggajas* or the eight celebrated poets. Regarding his work in the field of literature of *Sources of Vijayanagara History*' <sup>2</sup>. He built the town of Hospet in honour of Nāgaladevī, a courtesan, and to whom he was bound by promise in his youth <sup>3</sup>.

1530 A. D. *Acyutarāya*—He built the Acyutarāya temple at Vijayanagara. *Venkata*—He was crowned as king when still an infant. *Sadāśivarāya* and *Rāmarāya*—Rāmarāya was the brother-in-law of the great Acyutarāya. He is called the 'Bismark of the Vijayanagara Court', In fact it was he who managed the entire affairs in the state

1, E. C. XI, Dg. 107.

2 S. K. Aiyangar, *Sources of Vijayanagara History* p. 11; cf. also *Literature* (*infra*)

3 Sewell, *A Forgotten Empire*, p. 363

1565 A D A bloody battle ensued at Rakkasa tangadgi wrongly designated as of Talikot in which Ramaraya was slain and the town was being plundered and sacked for a period of over six months Sewell gives a graphic account of the same

#### IV The Aravidu Dynasty

( 1567 A. D to 1668 A D )

Immediately after the battle of Rakkasa tangadgi, the Aravities, who were the ministers of the previous two emperors occupied the throne They trace their origin to the moon <sup>1</sup> The later chiefs of Anegundi, whose descendants still get the pension under the British Government, are their descendants

*Tirumalarūya*, *Rangaraya*, *Venkata I* - Komara or Cinna - Venkatadri - The capital was removed to Candragiri in 1585 and later to Chingleput The Golconda forces captured these capitals in 1644 A D

*Rangaraya II* - He fled to Śivappa nayaka, chief of Bednur The Vijayanagara empire came to a close with him

1584 - 1664 *Venkata II* - He was the brother of Ranga The great Tatacarya anointed him to the throne<sup>2</sup> He set aback all the Muslim raids and defeated Mahmad Shah, son of Malik Ibrahim, subdued the Nayakas and established the Rajas of Mysore in a firmer position He was an ally of the Portuguese and a great patron of literature and art

#### IV (k) The Minor Dynasties

Besides the above, the Kalacuris and the various subordinate dynasties including the Maha mandaleśvaras ruled over the different parts of Karnāṭaka They are as follows The Ālupas, the Nalas, the later Mau-yas, the Śilāharas of Karhād, Kolhapur and Ratnagiri, the Rattas of Kundi, Sindas of Yelburga, Belgavartti and Kurugodu, the Pandyas of Uchchangi the Guttas of Guttuvolalu, the Senāvaras, the Śantāras of Śantalige, the early Hoysalas and later of the Kādambas of Hangal and Goa, the Nayakas, the Cangalvas, the Holalkeri families and the Odeyars of Mysore

We shall now study the problem of the cultural activities of these Kannadigas during the different historical periods

1 E C XII Trans 1

2, E I VII p 159

## CHAPTER III

### ADMINISTRATIVE MACHINERY.

Early notions – Political divisions – Central Government – Ministry and other Palace Officers – Palace Staff – Provincial, District, Town and Village administration – Justice – Public Finance – Art of Warfare – Foreign Relations

#### I Early Notions

As in the other branches of culture, the contribution of Karnātaka in the field of polity also is of an outstanding importance. In fact during the period of the rulership of the various dynasties of the (Gangas, the Kadambas, the Cālukyas, the Rāstrakūtas, the Hoysalas and the Rayas of Vijayanagara, we find a consistently gradual development in the administrative machinery – only to culminate in perfection in the regime of the Hoysalas and the Vijayanagara Emperors)

We have already observed in the first chapter that (the origin of the Early Man could be traced to the land of the Daksināpatha. He must have lived on roots and fruits and equipped himself with all that was required for a hunting culture. In the Mohenjo Daro period we find in vogue a semi-monarchical form of government. It is only since the Mahābhārata period that a systematic form of government in the different provinces of India came into being)

According to the Purāṇas the two sub-divisions of India were known as Uttarāpatha and Daksināpatha. The range of the Vindhya mountain<sup>1</sup> naturally formed the dividing line of the same. The Periplus refers to the Dakṣinabades and the various countries situated in it<sup>2</sup>. We have already referred to the Puranic version in regard to the countries situated in the Daksināpatha. The Skānda Purāṇa refers to the seventy-two countries located in India, and mentions that Karnātaka consisted of one and a quarter of a lac and the Ratarājya of seven lacs<sup>3</sup>. Varāhamihira refers to the following among other countries located in the South: Bharukaccha, Vanavasi, Sibika, Phanikāra, Konkana, Ābhira, Karnāta, Mahātavi, Citrakūta, Nasikya,

1 I A, VIII, pp 143 144 (cf for detailed information under *Economic Condition*)

2 Skānda P, Mahesvarakh Kaumārīkakh Adh 37 115 ff

1565 A D A bloody battle ensued at Rakkasa-tangadgi, wrongly designated as of Tāhikot in which Rāmarāya was slain and the town was being plundered and sacked for a period of over six months Sewell gives a graphic account of the same

#### IV The Aravidu Dynasty

( 1567 A. D to 1668 A D )

Immediately after the battle of Rakkasa - tangadgi, the Aravities, who were the ministers of the previous two emperors occupied the throne They trace their origin to the moon <sup>1</sup>. The later chiefs of Ānegundi, whose descendants still get the pension under the British Government, are their descendants.

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1 F C XII, Trans 1

2, E I XII, p 159

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1. I A, VIII, pp 143-144 (cf. for detailed information under *Economic Condition*.)

2. Skānda P., Māhesvaraṅk Kaumārīkāṅk Adh 37, 115 ff

and Dandakāvana. As we have observed above, the Skānda Purāṇa describes that Karnataka was originally located on the (Western) sea-shore, probably round about Banavasi or Byzantion of the *Periplus*. We shall make a mention of all the important towns and cities referred to in the Purāṇas and the accounts of foreign travellers in the next chapter.

The Minor Rock inscriptions of Aśoka discovered at Maski (V), Brahmagiri (VI), Siddapura (VII), and Jatinga Rameśvara (VIII), throw light on the early administrative machinery of Aśoka in regard to Karnataka. It is said, "From Suvarragiri, at the word of the prince (Aryaputra) and of the Mahamatras at Isila (probably Ilvala or Aihole) must have wished good health". Evidently the Aryaputra or the Royal Prince seems to have been the representative of the Emperor, and that Brahmagiri and Siddapura belonged to the District of Isila.

The Cutu Satakarnis are designated as Mahārathis (which, in our opinion, is equivalent to Maharathi), or Mahasenapatis. The capital towns of the Sātavahanas were Pratisthana, Naśik, Sañci, Kallyān, Amarāvati and Dbanyakataka. The Cutus seem to have formed Vajjayanti as their capital.

The Sahyadri-khanda of the Skānda Purāṇa describes the countries situated in the *Sapta Konkana* thus: Kerala, Tulunga, Haiva, Saurāstra, Konkana, Karabataka, and Karnātaka<sup>1</sup>. Gundert mentions the tradition of the expressions Virāta and Marātha instead of Karnāta and Saurāstra<sup>2</sup>. The *Prapañca-hṛdaya* refers to the six countries of the *Sapta-Konkana*: Kūpaka, Kerala, Mūsika, Āluva, Paśu and Para-Konkana<sup>3</sup>. But, we agree with Dr B A Saletore when he says, that all these versions seem to have come into vogue from the middle of the eleventh century onwards. The Bhagavata Purāṇa also refers to the *Sapta-Dravida-bhū*<sup>4</sup>, which is probably due to the sanctity given to the number seven.

1 *Sahyadrīkhanda Uttarārdha*, VI, 46-47

2 Gundert, *Malayalam-English Dictionary*

3 *Prapañca-hṛdaya*, Ed. by T. Ganapati Sastri, Trivendram

4 B A Saletore, *Ancient Karnātaka I, History of Tuluva*, p. 31

5 *Bhagavata Purāṇa*, IV Skandha, 28, 30

As has been observed above, the boundaries of Karnāṭaka varied during the rulership of the different dynasties. In fact the Kannada kings one held sway over a vast territory from the Doab of Jumna and the Ganges, and included the territory of *Larike* (or *Lāta*) in Gujrat, *Mālvā*, *Mahārāṣṭra* in the north; and the Telugu and the Tamil provinces in the south.

## ✓ II Political Divisions

It may be noted at the outset that the various terms *visaya*, *rāṣṭra*, *nādu*, etc. applied to the various provinces or divisions of the Karnāṭaka kingdom become rather misleading if used with the same connotation during the different periods of its history. For the term *Karahāṭaka-visaya* 4,000 or the *Banavāsi* 12,000, whatever connotation it might have had when originally used it may not convey the same extent of area or territory during subsequent centuries. Yet we find that the same names with the same designations have remained in vogue for a long time. Therefore it behoves us to be cautious in our endeavour to understand these expressions when we come across them.

The following were the main divisions of the Karnāṭaka empire in the different historical periods:

Under the Kadambas the country was divided into four main divisions, i.e. North, East, West and South, of which *Palāśikā*, *Ucchaṅgi*, *Banavāsi* and *Tripurvata* were the capitals<sup>1</sup>. The other sub-divisions will be mentioned later.

When the Cālukyas emerged on the scene, there were the *Aparānta*, *Konkana*, *Lāta*, the three *Mahārāṣṭrakas* containing 99,000 villages, and other provinces in existence. Besides, the whole country was divided into *viṣayas* and *deśas* equivalent to the *rāṣṭra* in the *Rāṣṭrakūṭa* records. Further, smaller units like *bhāga*, *kampana*, *pathake*, etc. were also in vogue. The capital towns of the early Cālukyas were located at *Vātāpī*, *Ānandapura*, near *Nāśik*, and *Indukānti*. The seats of the later Cālukyas were *Paṭṭadakal*, *Kollipāke*, *Jayantipura*, *Kalyāṇī*, etc.

During the period of the Gaṅgas the word *nādu* became equivalent to the *rāṣṭra*. Their capitals were at *Kuvalāla*, *Talakādu*, and *Manne*.

1. Moraes, *The Kadambakula*, p. 264.

Under the rulership of the Rāstrakutas the empire was divided into the following units. *rāstra* (biggest unit equivalent to the mandala of the other periods), *visaya* (smaller division), *bhukti* (under Bhogapati or Bhogika) containing about 100 to 500 divisions, and *grāma*. Their capitals at different periods were formed of Mayurakhandi, Pratisthānagara and Mānyakheta (Malkhed). The capital of the Yādavas of Devagiri was evidently Devagiri. The Hoysalas made Dvārasamudra and Kannanūr or Vikramapura as their capitals. The capitals of the Kalacuryas were Mangalvedha and Kalyānī respectively.

In the Vijayanagara period the kingdom was divided into six main provinces, *e.g.* Udayagiri, Penugunda (including Guttirāja), Araga or Malerāja, Candragutti, Mulavayi, Bārakūra (or Tulu), and Rājagambhira, respectively<sup>2</sup>. After the battle of Rakkasa tangadgi, as Mr. Richards observes,<sup>3</sup> the kingdom was divided into "Āndhra, Karnāta, Madura, Chandragiri, Gingee and Tanjore." Besides, the following sub divisions of the empire are enumerated: *grāma*, *nagara*, *kheda*, *kharvada*, *madambe*, *pattana*, *dronamukha*, *sihmasana*<sup>4</sup>. Their main capitals were Hampe, Hāstināvati, Penugunda and Candragiri.

*A Controversy* — Besides the above there were a number of divisions in vogue in the historical period *e.g.* Saptārdhalakṣa Ratarāja or Rattapādi, the three Mahārāstrakas containing 99,000 villages, Kundi 3,000, Gangavādi 96,000, Banavāsī 12,000, Karahātaka 4,000, Kundi 3,000, Kundūr 1000, Nolambavādi 32,000, Konkana 1400, Tarddavādi 1000, Hāngal 500, Kadambalige 1000, Kottur 32,000, Halasige 12,000, Edadore 2,000, etc. A great controversy has centred around the question regarding the exact meaning conveyed by these numerical figures. As I have expressed it elsewhere<sup>5</sup>: "According to Dr. Krishnaswami Aiyangar the number may indicate either the revenue or the value of the land produce, or even the number of villages. Rice is of opinion, that the number indicates the revenue. Mr. C.V. Vaidya, on the other hand, strongly asserts, that the number cannot represent villages nor ploughs, and

1. *A S R* for 1907 9, p. 235

2. Richards, *Salem Gazetteer*, I, p. 67

3. Rice, *Mysore Inscriptions*, p. 123

4. A. P. Karmarkar, *I. H. Q.* XIV, p. 785.



leaves the problem undecided after suggesting that the number may indicate the amount of land produce paid as government share. According to Dr Fleet the figure refers to the number of 'townships'. In our opinion, however, the explanation lies absolutely the other way. In the Skanda Purana a fabulous figure of the respective number of the townships and the villages in India is given. India is said to have contained about 72 000 townships and 96 00 00,000 villages. Curiously enough, the Ratarajya is said to have consisted of seven lakhs of villages, which fact nearly agrees with the expression noted above. This Ratarajya did not include Karnataka in so far as it has been separately mentioned in the same chapter. Therefore these numbers evidently indicated something fabulous and exaggerated in them. But one fact is certain that they always represented the number of villages.

### III Central Government

We do not find any trace of a republican form of Government in medieval Karnataka. During this period the king was the absolute ruler of the state. The various records describe that a good king was the abode of learning, lustre, prudence, sportiveness, profundity, high mindedness, valour, fame and delicacy, a friend of things living, spurning the riches of others making gifts to priests chiefs and the learned, honouring them and keeping their company<sup>2</sup>. Besides a good king was also to be well-versed in the science of polity, e.g. Sadgunya, the Caturupaya and the Sapta-Prakrtis. However, it is a fact worth noting, that the majority of the kings of Karnataka proved themselves the greatest warriors, the best statesmen, eminent literary personages and the best rulers of the state.

Checks on Royal Authority — In Karnataka we do not find the existence of any public institutions like the Paura and the Janapada or the self autonomous bodies (Village Assemblies) of the south, which could control the activities of the king<sup>3</sup>. However, though not to the same extent, the ministers used to assert their

1 cf Skanda P Mahesvarakh Kaumarikukh Adh 37 192 ff

2 Moraes op cit p 259 cf also Fleet JBBRAS IX p 283  
EC IV Hs 18

3 The temporary occupation of the Tamil land by the Rastrakutas and the Vijayanagara emperors did include such bodies. But they were not a permanent feature of the State.

own rights in matters of succession<sup>1</sup> Further, how so ever the power may be limited, the village assemblies could partly work as a check on the king's authority Apart from this, with the exception of the many expressions in the inscriptions, the position and the power of the king remained unchallenged

*The Queen*—The position of the queen was unique both at home and in the political life of the state The extreme instance of their privileged position is to be seen in the Queens of Sri Purusa, Butuga and Permadi, who ruled together with the king and the Yuvaraja respectively<sup>2</sup>. The queen also took a keen interest in religious matters<sup>3</sup> Besides she also took part when the king led an expedition in war

*Succession*—Generally kingship was hereditary in Karnataka Krishna Rao gives a different version altogether, while dealing with the Ganga administration He says<sup>4</sup> 'Normally the reigning monarch chose the fittest amongst his nearest relatives or sons as heirs to the throne, and the eldest son had no prescriptive right by birth alone The choice of an heir presumptive to the crown lay between the king's uncle, if younger than himself a younger brother<sup>5</sup> or son of his elder brother his own son or an adopted child<sup>6</sup>

*Education*—The king supervised carefully over the question of education of the members of the royal family Arrangements were made to educate them 'in the science of politics, of elephants, archery, medicine, poetry grammar, drama, literature, the art of dancing singing and instrumental music'<sup>7</sup>—

1 e.g. Govinda II was deposed and Amoghavarsha III was installed on the throne The Ganga king Durvinita's claims also were suspended (M A R 1916 p 233 1912 pp 31 32)

2 E C IV Hs 92 E C III Nj 130

3 M A R 1926 p 38

4 Krishna Rao *The Gangas of Talakad* p 127

5 E C III Ni 269 E C V, Sp 59 E C III Sr 147

6 E C III Tr 21

7 E I X 62 E C XII, Nj 269 etc

**Yuvarāja** —The selection of the Yuvaraja was generally made in the lifetime of the king, e g selection of the Rastrakuta king Govinda. The Yuvaraja was sometimes appointed as Viceroy or Governor of a province, e g the Ganga king Ereyanga, the Calukya prince Vikramāditya, and king Stamba. He functioned also as a minister as can be seen from the various records. The prince sometimes helped the king in matters of administration<sup>1</sup>.

The Yuvarāja had the status of the Pañcamaha sabdas, and was invested with a necklace which was the insignia of his office.<sup>2</sup>

#### IV Ministry And Other Palace Officers

\* In the earlier periods of its history Karnataka was still a nation in the making. It was only after the full fledged rule of the various dynasties, e, the Calukyas (Eastern and Western) and the Rastrakutas that its administrative machinery assumed a 'body and form' and reached perfection during the next few centuries. A brief survey of the institution of the ministry and other Palace Officers in the different periods of Karnataka history may be found useful.

##### *Ministry under the various representative dynasties*

*Under the Gangas* the following designations of the ministers holding different portfolios occur in the inscriptions. Sarvadhikārī (Prime Minister), Dandanayaka<sup>3</sup>, the Mannevergadde (The Royal Steward), Hiriya Bhandarī, Yuvaraja and Sandhivigrahaṇ (Minister for Peace and War)<sup>4</sup>, spoken of also as Mallaviyaya, Sutrādhikarī and Maha Pradhana<sup>5</sup>.

*In the Cālukya Period* there were the Sandhivigrahaṇ (Minister for Peace and War), later called as Heri Sandhivigrahaṇ<sup>6</sup> and Kannada Sandhivigrahaṇ<sup>7</sup>, Heri Lāta Karmāta Sandhivigrahaṇ and

1 E C XII 269

2 E I IV, p 242

3 E C V Hn 53 E C II, SB 240

4 E C VI Mg 21 E C V, Ak 194 E C X K1 63

5 E C XI Dg 25

6 Rice, *Mysore Inscriptions*, p 144

7 Fleet, *Dynasties of the Kanarese Districts* p 457

Kannada-Heri-Lāta Sandhivigrahin; Mahā Pradhāna<sup>1</sup>, Mantri, and Saciva<sup>2</sup> (the Prime Minister).

In the earlier years of the regime of the Hoysālas the system of the Pañca-Pradhānas or 'Five Ministers' of the Hoysala administration is well known. They were: (i) Śrīkaranadhikāri, (ii) the Hirīya Bhandari, (iii) the Senādhipati, (iv) the Mahapaśāyita and (v) the Sandhivigrahin. But later on some more Ministers were included in the staff. The Prime Minister was called Sarvādhikārī, Sarva or Śirah pradhāna.

In the Vijayanagara period, the Rājagurus (like Vidyāranya and Vyāsarāya) play a prominent part. In this period the Kāryakartā<sup>3</sup> (whose functions are not still known) and the subordinate officers under the Dandanayaka like Nāyakas, Amaranayakas and Patteyanayakas appear on the scene. The Vijayanagara emperors otherwise follow in the footsteps of the Hoysālas.

### ✓ V Palace Staff

The inscriptions also detail the names and functions of other officers of the palace

In the period of the Gangas of Talkād and the Hoysālas there were the following officers: the Mahāpasāyita (Minister of Robes), Mahālayaka (probably Mahā Āryaka, the Palace Chamberlain), the Antahpurādhyaṁsa or Antahpasāyika (connected with the palace secrets), the Nidhikāra (Treasurer), Śāsanādhikārikāksapatalika, Rājapāla, Padiyara, Hadiyara or Hadihara (the Superintendents of the guiding of the public), and Sajjevella (Durbār Baksī). Then there were the betel-carriers, Superintendent of ceremonies (Sarvādhikārī). Srikarana Heggade, and the Dharmādhikārāna<sup>4</sup> or Chief Justice. The life guards in the time of the Hoysālas called themselves as Garudas. They even used to lay down their lives on their master's death.<sup>5</sup>

1. S I E No 337 of 1920

2. E I, XIII, p 20

3. E C V, Hn 35, p 11

4. E C VI, Kp 14, 37.

5. Rice, *Mysore and Coorg from the Inscriptions*, pp 170-171.

During the period of the Kādambas the following were the private secretaries of the king : Rāyasūtrādhikārin ( Royal Draughtsman ) <sup>1</sup>, Mahāmātra <sup>2</sup>, Rajjuka Rabasyādhyaṁsa <sup>3</sup>, and Lekhaka.

Under the Cālukyas the following officers are enumerated : the Antahpurādhyaṁsa (Superintendent of the Harem), Karituragaverggaḍḍe (Minister for elephant-forces and cavalry), Śrīkarana (Chief Accountant), Manneverggadde ( Palace Controller), Dharmādhikārin ( Superintendent of Religious Affairs ), the Śāsanādhikārin, the Dānādhikārin, etc.

In the Vijayanagara period the various minor officers of the palace were : the betel-bearers, the Bhātas, the calendar-makers, the officials who conducted the royal worship, the engravers and the composers of inscriptions <sup>4</sup>.

It may be observed that the designations like the Mahāpradhāna-Dandanāyaka, Mahāpradhāna Sarvādhikāri, Senādbipati, Hriyahaḍavala or Manneverggadde, etc. referred to above, indicate the exact role played by the ministers in two or more departments of the state. The ministers were generally learned and skilled in state-craft<sup>5</sup>.— Here are the qualifications described : ' Nārāyaṇa, the chief minister of Kṛṣṇarāja, was dear to him like his right hand and was full of vigour, employed by him in matter of peace and war, conversant with all the rules of state policy, a first-rate poet and kindly speaking, he delighting in the law as if embodied in human form.' They belonged to noble families, sometimes the Yuvarāja being included in the Ministry. Ministers like Cāmundarāja did the work both of a politician and a martial hero. The charters issued by the Śīlāhāras, who were the feudatories of the Rāstrakūṭas in Koṅkana, frequently describe the whole administrative machinery, mainly of all the ministers and their respective portfolios. Some of the Prime Ministers enjoyed the privilege of having feudatory titles and were

1. E. C. Ak. 123.

2. E. C. IX Nl. 1.

3. E. C. VII. Sk. 29.

4. Saletore, *Social and Political Life of the Vijayanagara Empire*, I, pp. 217 ff.

5. E. I. IV. p. 60.

entitled to the *Pancamahasabdas*<sup>1</sup> e g *Dalla*<sup>2</sup>, the Foreign Minister of Dhruva and *Kalidasa*<sup>3</sup>, the War Minister of Jagadekamalla. Further, the Kalas inscription of Govinda IV<sup>4</sup> informs us that generals were supplied with palatial buildings, permitted to use elephants for riding invested with brilliant robes and cunningly worked staffs, which were the insignia of their office, and were authorised to use a multitude of curiously made parasols. They had like the *Mahasamantas* the great musical instruments of their own office. Sometimes the ministers were appointed (e g *Kalidasa*) as chiefs of the feudatories<sup>5</sup>. The kings used to grant them villages<sup>6</sup> renamed after them<sup>7</sup>.

We need not add anything in regard to the working of this vast machinery, which was in itself efficient and perfect. The registers of all the original drafts of the royal documents, grants and endowments were kept at separate head-quarters (one such head quarter being at Thana)<sup>8</sup>. The Cola records show that royal orders, when drafted by the secretariat were countersigned by the Chief Secretary<sup>9</sup>. Generally the grants contained the royal sign manual, the names of the composer of the grant and the person who conveyed it to the grantee<sup>9</sup>.

## VI Provincial District, Town and Village Administration

### *Provincial Administration*

The term *Mahasamantas* is rather differently used in the various periods of Karnataka history. In the Rastrakuta period the governors of the provinces were endowed with this designation. But under the Calukya<sup>10</sup> as Rice would have it, they were to supervise control and direct the activities of the feudatory chiefs called *Mahāmandalesvaras*.

The post of the *Mahasamantas* was sometimes hereditary as in the case of Bankeya and his descendants. They were sometimes

1 Altekar *The Rastrakutas and their Times* p 165

2 *E I X* p 89

3 *F I VI* p 140

4 *E I XIII* p 334

5 *I A VI* p 139

6 *I A VIII* pp 279 280

7 Altekar *op cit* p 171

8 *S I I III* Nos 151 205

9 Altekar *op cit* p 173

called as Raja or Arasa (i. e. Marakkarasa, under Govinda III) The office of the Mahasamanta was also military They could exercise the privilege of the remission of taxes 'even without the consent of the king.'

The Governors were assisted by officers like the Nāda beggade, or Nāda perggade, or Nāda gavunda <sup>1</sup> They had their own courts at their capitals <sup>2</sup>. In the Kalacurya period Karanas or imperial censors styled as Dharmmādhyaksangal and Rājādhyaksangal, used to supervise the policy of provincial Governors And they possessed powers even to quell any insurrection if it was to arise. These Governors were probably helped by the Rāstramahattaras<sup>3</sup>

### The District and Taluka Officers

The Visayapatis and the Bhogikas or Bhogapatis managed the administrative work of the town and the Tālukā respectively The Bhogapatis were sometimes given feudatory titles<sup>4</sup>. The Visayapatis were probably helped by the Visayamahattaras

It is not necessary to go into the details of the problem of the appointment of the revenue officers, i. e. Nadagavunda and others Still the Visayapatis and the Bhogikas possessed power of remission of taxes Further, as Dr Altekar observes, "taxes in kind or foodstuffs and vegetables formed part of the pay of the local officers"<sup>5</sup>."

The Mahattaras—In some of the inscriptions are mentioned the Rastrapati—Visayapati—Gramakūta—Āyuktaka—Niyuktaka—Adhikārīka—Mahattaras. The word Mahattara is variously interpreted as (1) Sheriff, Commissioner, Official and President (Barnett)<sup>6</sup>, (11) also Gramakutaka=village headman (Monier Williams)<sup>7</sup> But we may agree with the conclusion of Dr Altekar when he says, that "there is nothing improbable in the evolution of the bodies of the Visaya and Rāstramahattaras on the analogy of the institution of the Grāmamahattaras which existed almost everywhere

1 E C VII Sk 219 cf Moraes *Kadambakula*, p 265

2 Altekar *op cit* p 173

3 *Ibid*, p 178

4 I A XII, p 225 (*Lendeyarasa mahasamanta*)

5 Altekar, *op cit* p 181

6 I A VIII, p 18

7 E I XII p 145

in the Deccan from 500 A D to 1300 A D <sup>1</sup>. It is interesting to note in this connection that there was also an officer called Mahattama-Sarvadhikarin appointed <sup>2</sup>

### Town Administration

The towns were administered generally by the guild corporations with their Prefect called the Pattanasetti. They were called as Purapati and Nagarapati in the Rastrakuta period <sup>3</sup>. Sometimes military officers were appointed to the posts <sup>4</sup>. Once, in the time of Jagadekamalla <sup>5</sup>, Mahadeva and Palaladeva were appointed as joint prefects at Badami. As Krishna Rao has aptly summarized the system of administration in the towns "The Assembly of the town imposed taxes on house, oil mills, potters, washermen, masons, basket makers, shop keepers, and customs on imports and exports, giving exemption to Brahmins from payment of chief taxes, and administered law and order through the Nagarika or the Totigara—the magistrate and the head of the city police". He had to dispose of all important disputes relating to the roads and houses, regulate prices, take the census and keep a record of all persons coming into and leaving the city, at the same time remit regular accounts to the king. He also enforced regulations regarding houses and streets and sanitation, assisted by Gopas and Sthanikas. The Brahmins enjoyed exemption from payment of taxes and customs dues of the nād, on condition of carrying out annual repairs or managing public affairs, which they successfully performed by appointing one of their members in rotation once a month (*māsa-vaggadde tana*) <sup>6</sup>

### The Village Administration

The villages were called by their various designations, e.g. Kerī, Kallu, Bidu, Halli or Ūru, etc. It should be noted that the villages in Karnāṭaka were of three types, i.e. "Tamil, Karnāṭaka and

1 Altekar, op cit p 159

2 I A XIII, p 66

3 Altekar op cit, pp 181-182

4 Ibid

5 Ibid

6 Krishna Rao *The Gangas of Talkad* pp 161-162



Maharashtra so far as the problem of the village council is concerned The villages were divided into separate quarters of residence for the different communities

- The village officers consisted of (i) Gavunda or Gramakuta, Gamunda or Sthalagowda, (ii) Yuktas Ayuktas Niyuktas or Upayukta, or (iii) karanas Senabova, Sanabhoga or Lekhaka, (iv) Watchman (talavara) and other minor servants like begars (labourers), etc

Village Headman.—The village headman was a hereditary officer. Generally there used to be only one headman for every village though several are mentioned in the inscriptions of the Rattas of Saundatti.<sup>1</sup> The headman had to look after the defence<sup>2</sup>, the militia and revenue administration of the village. He was empowered to try petty criminal cases. He was allotted revenue free lands in lieu of his services. He also used to enjoy the taxes in kind payable to the king by the villagers, down to recent times<sup>3</sup>. Along with the headman the name of *perggade* also is mentioned in some of the inscriptions. The headman used to escort royal ladies to their destination<sup>4</sup>.

### The Village Assembly

As already observed above the village assembly in Karnataka was of three different types. The Tamil type was fully autonomous and the Kuduvolai system was in vogue under the same. The Karnataka and the Maharashtra types consisted of the Mahajanas or village elders who formed a democratic body equally useful and successful as their sister institution in the Tamil land.

The Mahajanas were designated as Mahattaras in the Maharashtra and Perumakkal in the Tamil land. The Mudinur<sup>5</sup> assembly consisted of 500 Mahajanas, whereas that of Kukanur,

1 Altekar *Village Communities in Western India* pp 48 54 55

2 *E I* XI p 224 ff

3 Altekar *op cit* p 194

4 *J B B R A S X* p 257

5 *S I Epigraphy* 1926 No C 464

was comprised of 1002<sup>1</sup>. However, the 'Brahmin members of the assembly were designated as Mahajanas and the Vaisyas as Nakharas'

As has been pointed out by Dr Altekar the Mahājanas formed the entire group of all the families in any village. The fact of an inscription at Perur (1022 A D) referring to the 500 families of Perur and on another occasion to an equal number of Mahājanas of Perur is enough to corroborate the above statement<sup>2</sup>. These Mahajanas also included all the adult population of the village. Except in the case of the Brahmadeya lands the Mahajanas consisted of people of different communities also.

The qualifications of the Mahājanas are described in the following inscription<sup>3</sup>: "The earth extols the thousand as being men abounding in (good) conduct, seats of incalculable merit, uniquely worshipped by the world, skilled in arts, having fame like autumnal celestial trees to the companies of cultured and agreeable men, ravishing the powers of haughty foes, bees to the lotus feet of the blessed god Kesavaditya. The thousand are birth sites' of supreme generosity'.

As Dr Altekar has described the main functions of the Mahajanas were: The Mahajanas of the Karnataka used to perform the functions of trustees and bankers, manage schools (temples), tanks and rest houses, raise subscriptions for public purposes and pay village dues to the central government<sup>4</sup>. In fact, contributions and taxes were collected on occasions like the marriage or thread ceremony<sup>5</sup>, etc. The Mahajanas also helped towards the maintenance of the famous college at Salotgi. They were very influential in the king's courts.

(The Mahajanas used to hold their meetings with the headman as President either under a tree or in a local temple) or, as at Kadiyur, in a Sabhamandapa. Even a foreign traveller Sullaiman opines that, 'there existed popular courts in India in addition to

1 E I IV p 274

2 I A XVIII p 273 & Altekar *The Rastrakutas and their times* p 199

3 E I XVIII p 195

4 Altekar *op cit* p 203

5 I A XII p 224

the king's courts<sup>1</sup> The jurisdiction of the Mahājanas was limited to petty criminal cases only In other matters they had full freedom to treat all kinds of cases However, there was the power of an appeal to the king

The village revenues comprised (i) the Melvāram or Government share and (ii) Cudivāra or the inhabitants' share<sup>2</sup>. The Government could not attach the latter The Servamānyam indicated land entirely tax free The king used to consult the village representatives in important local matters affecting the village<sup>3</sup>

## VII Justice

The judicial administration in Karnataka had also reached a certain degree of perfection Besides the king as the supreme ruler there were different kinds of judicial bodies in the state e.g. (i) the Chief Judicial tribunal, i.e. Dharmadhyaksa or otherwise called Dharmadhyaksangal (ii) the Mahādandanāyaka or the chief of the Nadu, who also used to decide matters within his jurisdiction (iii) the Guild courts or what the Dharmasāstras termed as Śreni, and, finally, (iv) the headman, or the village assembly, in case there was an assembly in the village

Krishna Rao is of opinion that "much of unnecessary litigation was avoided by the practice of Samyāsasana"<sup>4</sup> The decision in regard to the village disputes was given by the Senābova and it was final

The higher courts (Nos I and II) had the power to award capital punishment for murder The following ordeals were in vogue (1) ordeal by boiling water and by mounting the balance, (2) ordeal by heated metal pala divye (3) ordeal by killing a snake in a jar and (4) ordeal by the holding of the consecrated food in the presence of the village God, and others

1 Maulvi Maheshprasad Sadhu *Sulaiman Sandagar* p 81

2 E I XIII, p 35, fn 1

3 E C VIII Sb 132

4 Krishna Rao *op cit* p 172

A certificate of victory (Jayapatra) was issued to the successful party

### VIII Finance

A study of the problem of taxation and land tenures in the different periods of Karnataka history is interesting. We find therein a gradual development of the various methods adopted by the state towards systematization. The periods of the Calukyas, Rastrakutas, Hoysalas and Rayas of Vijayanagara are of special importance.

The following taxes were imposed in the various periods (1). Under the *Calukyas* the following taxes were current: Land Revenue, a family tax called *Okkaldere*,<sup>1</sup> taxes on the manure pit, oil mills, betel leaves, areca nuts, pepper, saffron, women's cloth, cart loads of paddy<sup>2</sup>, cart tax<sup>3</sup>, oilmongers, weavers, artisans<sup>4</sup>, the partnership tax, the family tax on bullocks, herjunka, Kodavisa, handura hana<sup>5</sup>, and a tax on mirrors which was to be paid by the prostitutes<sup>6</sup>.

*Customs duties*—The customs dues were the *perjunka*, *vaddaravula*, and the two *bikode*<sup>7</sup>. These were charged on various commodities, e.g. areca nuts<sup>8</sup>, drugs, spices, clothes, horses<sup>9</sup>, musk, saffron, yak hair, *pancavarige*, *cus cus grass*<sup>10</sup>, etc.

In the *Rastrakuta* period the main sources of income were (a) Regular taxes: *Udranga*, *Uparikara* (the two being the same as *Bhagabhogakara*, *bhaga* being land tax and *bhogakara* being petty taxes on betel leaves, fruits etc.), *Bhūtapratyaya* (general excise and octroi duties, and manufacture of articles), or *Sulka* or *Siddhaya*, *Visti* (forced labour) and miscellaneous taxes.

1 E C VII Sk 192 cf Dinakar A Desai (MS)

2 E C VIII Sb 299

3 E C XI Ja, 9

4 S I Epigraphy 1919 No B 267

5 E C VII Hl 46

6 E C VII Sk 295

7 E C VII Sk 110 and 192

8 S I Epigraphy, 1915 Nos 475-480

9 E C XI Cd 21

10 S I Epigraphy 1917 No c 16

*e g* on marriage and at the festivity of the attainment of puberty<sup>1</sup>, and a tax on men dying without a son or on those who have no sons. (b) Occasional taxations *Cātabhataprāvesyadanda*, *Rajasevakā nām vasatidanda* and emergency demand of the state (c) Fines (d) Income from government properties, seri of crown land, waste lands and trees, mines and salt, and treasure trove and property of the persons dying without heir (e) Tributes from feudatories

Besides the taxes mentioned above a list of many more were added during the Hoysala regime<sup>2</sup> "All kinds of goods, even firewood and straw were taxed, excepting glass rings, brass pots and soap balls. The traders paid *mane bāb* *angadi gutta* was paid by the shop keepers. The ayagara and other officers accounted for one third or one eighth of the produce to the government. Those who sold spirituous liquor paid *kallali*, the butchers were liable to the half yearly tax called *kasāyi gutta*, washerman paid *ubbe-gutta*, those who smelted iron, *homla gutta*, annually, the weavers and the manufacturers of cotton cloth paid *jakāyati*, *gānge gutta* was the name given to the tax on oil makers, *samaṣācaram*, that on the headman of each caste *jāti mānyam*, that paid by the Madigas or Chuchlers the salt makers had to pay *uppinamolla*, the cow herds *hullabannu* for feeding their flocks in the public pastures *kāvali gutta* was the name given to the tax which the Government got by letting out jungles, and those who were convicted of murder (?) (homicide ?) and executors were liable to the *jayiri gutta* "

The Rayas of Vijanagara added to the list many minor items of income (cf B A Saletore, *Social and Political Life in the Vijayanagara Empire* )

*Expenditure* —All these revenues were spent on various items, *e g.* military department, personal expenses of the king and the members of the royal family, religious endowments, public works department, and all other items of expenditure that a good government generally adopts

1 I A, XIX, p 145

2 Cf, Saletore, *Social and Political Life in the Vijayanagara Empire*, I, pp 148 149

## Land Tenures

The epigraphical records of the period throw a flood of light on the system of land revenue

The lands were divided according to the nature of the soil such as Makki (black soil), and for Kummari cultivation, etc.<sup>1</sup> Further, as Krishna Rao observes 'The epigraphical records make mention of three kinds of tenures under which the farmers held the land (i) The *Sarvamanya*, a kind of gift wherein the government relinquished all rights (ii) The *Tribhoga*, a joint tenure enjoyed by three distinct parties e.g. a private person, god of the village, Brahmins and Talavittis (iii) Then there is a mention of grants such as Bitrukattu (for certain tanks) Kerekodege and Kattakodege (for services for the upkeep of the tank), Bal Galuccu Kalnad or sivane (grants of land made to the family of the fallen heroes) Mention is made in several inscriptions of Rakta Kodege or Nettara Kodege (the same as Bal Galuccu)'<sup>2</sup>

In the Vijayanagara period the following kinds of land tenures (which were rent free) are mentioned 'pandarivada, javita parru adaipu, otti guttigai servai, and others'

*Taxation*—Further "the land taxation in the Rastrakuta times was very high. It was about twenty per cent including all the miscellaneous dues like the *Uparikara* or *Bhogakara*. It may be pointed out that Sher Shah and Akbar used to claim thirty three percent of the gross produce from the peasant<sup>3</sup>, and the incidence of taxation in Vijayanagara Empire seems to have been still higher"<sup>4</sup>

The land revenue was collected both in kind and cash. There are instances to show that even instalments were given to

1 E C VIII Sb 35 31

2 Krishna Rao *op cit* pp 154 ff

3 Moreland *Agrarian System of Moslem India* pp 76 ff.

4 Altekar *op cit*, p 223

the agriculturists for the payment of land revenue. In cases of emergency even remissions were made by the supreme authorities.

### Ownership in Land

The various inscriptions of the different periods of Karnataka history show that the government did not claim any proprietary right in the lands of the realm (except in the case of their own private property). The Konnur inscription of Amoghavarsha I<sup>1</sup>, and the Tirukkayalur inscription<sup>2</sup> clearly prove, that it was generally the land and not revenue paid that was assigned to the donee. Further, as Dr. Altekar observes "the fact that the king Kanna<sup>3</sup> should find it necessary to give only detached pieces of cultivable land situated in the different corners of the village shows that the state was not, and did not claim to be the proprietor of the entire land of the realm<sup>4</sup>. He even takes the support of the statements made by Jaimini, Sabara, Katyayana, Nilakantha, Madhava and Mitramisra, and makes an observation in regard to Jagannatha, who disagrees with the above authors, that, 'Jagannatha is a very late writer and his testimony is contradicted by the almost unanimous views of both earlier and later writers'<sup>5</sup>.

### IX Art of Warfare

All the various inscriptions, the accounts of the foreigners, literature and the various reliefs of art have thrown light on the problem of the art of warfare in ancient Karnāṭaka. We have dealt with the topic of banners (Dhvajas) used by the various dynasties in the ancient and medieval periods (cf Appendix II). In fact the Kadambas, the Gangas, the Rāṣtrakutas, the Hoysalas, the Yadavas and the Rayas of Vijayanagara did possess mighty armies of all kinds. According to Ferishta the army of the Rāyas of Vijayanagara on the eve of the battle of Rakkasa-tangadgi consisted of 900,000 infantry, 45,000 cavalry, 2,000 elephants and 15,000

1 E I VI p 29

2 S I I III pp 104 6

3 cf J B B R A S X, p 199

4 Altekar *op cit*, p 238

5 (a) *Ibid* pp 238 39

auxiliaries <sup>1</sup> We have tried to deal only with the main problems in connection with this branch of study

The Dandanayaka or the Mahadandanayaka was appointed as the minister of warfare There were other subordinates to work under him The king used to lead the army whenever necessity arose The remarkable exploits of generals like Bankeya Camundaraya and the viragals spread throughout the country may throw light on the heroic spirit of the age

The elephant the camel (during the Vijayanagara period), the cavalry and the infantry formed the main divisions of the army

The early Kannada kings seem to have possessed both the naval and land forces Bharoach Malpe and others seem to have acted as good sea ports The Calukya king Mangalasa is described to have conquered the Revatidvipa Further Pulikesi is said to have conquered Puri (which is probably Gharapuri or Elephanta) in the north of Southern India The famous Aihole inscription of Pulikesi II describes the exploits of the mighty king on the Western coast It is stated ' When he who resembled the destroyer of cities, was besieging that city, which was the goddess of the fortunes of the Western ocean with hundreds of ships that had resemblance to elephants mad with passion the sky, which was as blue as a newly opened lotus and which, covered with masses of clouds became like the ocean and the ocean was like the sky ' <sup>2</sup>

The following musical instruments among others were in vogue Pare (Hare), Bheri, Dundubhi, Kontevare, Habbare, Dhakka Mrdanga, Damani, Cambaka, Davude, Dolu, Tambata Nissala (na), Mavrunya, Kabale, Kombu, Boggugabala Heggale (Bugle),<sup>3</sup> etc

*Weapons of Warfare* Mr Bettiger has given in detail a list of the weapons used in the medieval period in Karnātaka

1 Sewell *A Forgotten Empire* p 202

2 *IA* VIII, 244

3 *Desai's*



Dinkani, Marūl, Śataghni (perhaps gun), Petalu, Tāli, Bhalleya, Nejeyu, Kunta, Kanta, Sabala, Itti, Heritti, Silukitti, sv ords Kaigatti, Khandeya, Soratiya Katti, Balagatti, Karājāri, Suragi Haisurige, Bāku, Kombugatti, Pandidale, Hāvina Helige, Sura Nadedava, weapons made out of rope paśa, Bīsuvala, Jottige, Bīravagga, Kavane, Gāla, Nūleni, weapons made out of tree Berke, Bīrkoradu, Kaigudige, Olalugudige, Nelagumma, Mudgara, Musale, Kavegallu, Dasī (gota), Adduvalige, Ballole, Sārachundole, Tūgudole, Niccanike; weapons of stones manegallu, Gundugallu, Dasugunda, Oddugallu, Ettugallu, Erugallu, Aregallu, Kavanegallu, and other weapons e g Billu, Ambu, Sūla, Addāyudha, Karegasu, Javadande, Kattalike, Kodali, Gade, Kattāri, Hara, Tirugani, Kīlāyudha, Gandaguttari, Guddale, etc<sup>1</sup>

Further there were other varieties of fighting in vogue : e Sāmbarana, Mallayuddha (dual fighting), etc

The following forts are mentioned as strong during the historical period. Erambarage (Raichur), Kurugodu, Hāngal (Virakote), Gutti, Bellittige, Rattapalli (or Ratteballi), Soratur,<sup>2</sup> Banavāsī, Toregalla, Belgame, Gokāge, Ucchangī, Badami, and Morkhind.

The enlistment to the army was made from all the castes including the Brahmin community (especially as military officers)

## X Foreign Relations

We propose to deal with the problem of the international trade under 'Economic Condition'. Further all the Greek, Persian and Chinese travellers have described how the Hindu kings, in normal times, tried to keep amicable relations with the foreigners the Persian ambassador from Khus'ros II received by Pulikesi, the account of the partial treatment given to Mahomedans by the Rīstrakūta monarchs,<sup>3</sup> or the statement of 'Abdur Razzaq<sup>4</sup> regarding how he was welcomed with pomp and dignity, or the accounts of Floris and some Englishmen regarding the noble treatment given to them by Venkatapati Rāya in A D. 1614 Further the Rayas of Vijayanagara and the Nayakas of Madura showed their nobility in making grants to the Mahomedan mosques or by allowing the followers of St Francis Xavier or Fr de Nobili<sup>5</sup> to spread their

1 Bettigeri, *Karnāṭaka Janajivana*, p 51 ff

2 cf also I A XII, 257

3 Elliot, *History of India*, I, pp 27-34

4 *Ibid*, p 112.

5 Heras, *Aravīdu Dynasty, Intro* p XIV

own cult on the western coast of India. The instance of the recruitment of Mahomedans in service is well known.

## APPENDICES TO CHAPTER III

### I Numismatics

A study of the coinage of the various dynasties which ruled over Karnataka is interesting, but always possessed of superabundant difficulties. However, it shows the variety of methods which were adopted in different periods of history only to culminate in the more perfect matrix form in the Vijayagara period. We are detailing here in a tabular form how the system of coinage developed in Karnataka (cf also Economic Condition Coinage)

#### DYNASTIES & KINGS

Coins found in the primitive tombs of the Kistavans of Southern India

#### COINS (THEIR NATURE)

Generally silver coins available. They are called Puranas or Eldings. Shape oblong, angular, square, or nearly round with punch-marks on one or both sides. The symbols cannot be deciphered.

#### (1) Satavāhanas and Cutus

Possess Northern characteristics. Generally cast in moulds with Buddhist symbols. The obverse bear figures of a lion, or horse or elephant & the reverse Buddhist cross or wheel to which the name of Ujjain symbol is given. The coins of the Kolhapur branch bear the symbols of bow and arrow in place of the Ujjain symbol.

#### (2) Kadambas

The Padmatankas—with a lotus in the centre round which are four punch marks of smaller *padmas*.

#### (3) Early Cālukyas

Earliest specimen - probably Mangalīśa. Imitation of the above.

- (4) Later Cālukyas— Jagadekamella and Cālukya-candra
- Some of these bear the figure of a Boar with the king's name punched round about at the circumference. Generally cup-shaped. Use of the double-die brought into vogue.
- (5) Yādavas
- The above double-die system continued.<sup>1</sup>
- (6) Hoysajas
- They were productions of a pure die. Elliot remarks that their cognizance appears to have been a bull couchant, which is seen on several of the seals.<sup>2</sup> There are also some coins of this dynasty in which the figures of a lion are found in and round the centre.<sup>3</sup>
- (7) Vijayanagara Period
- The matrix system instead of the punch-marked system comes into vogue. "A uniform weight-standard of the pagodas was introduced, the shape and metallic value of the different coins were fixed, and the coinage in general was sub-divided into several denominations".<sup>4</sup>
- 1st Dynasty:
- Haribara
- (1) Hanumān (Hanumān Varāyi Varāha)
- (2) Garuda
- Bukka I
- Hanumān
- 2nd Dynasty:
- Haribara II
- (1) Umāmaheśvara, (2) Laksmī-Nārāyana, (3) Saraswatī-Brahmā, and (4) the Bull.
- Bukka II
- Bull

1. *Numismatic Supplement*, No. XXXIX (1925), pp. 6 ff.

2. Elliot, Nos. 90-91, pl. III

3. Ayyangar, *Journal of the Andhra Historical Research Society*, I.

4. Pancharukhi, *Vijayanagara Commemoration Volume*, pp. 108-109

Devaraya I	(1) Umamahēśvara (2) Lakṣmī-Nārāyaṇa and (3) Bull
Ramacandra	Elephant
Vijayaraya I	Bull
Devaraya II	(1) Elephant, (2) Elephant and King fighting, and (3) Umāmahēśvara
Vijayarāya II	Elephant
Mallikarjuna	Elephant

## II The Royal Heraldry (Lañcchanas)

A complete study of the problem of the Lañcchanas of the various dynasties that ruled over Karnataka is of absorbing interest. The seals on the various copper-plate grants, the stone inscriptions, coins and other evidences give us full information about the Royal Lañcchanas and Dhvajās of the different dynasties.

(Note Sometimes the Motif on the banner (Dhvaja) and the Lañcchana of a particular dynasty are different, but in the case of others the motif of both the Lañcchana and the banner is the same)

Name of the Dynasty or King	Lañcchana	Dhvaja
Kodagur Sātavāhanas	Ujjain Symbol, the Bow and the Arrow. There is a great controversy on this point (cf <i>Numismatics</i> , above)	Vanara (monkey) [according to Pampa]
Cutu Sātākarnis	Hill-mark and Tree within rail (cf <i>Numismatics</i> )	
Gangas of Talkad	Elephant	
Kadambas	Lion	Hanumān
Čālukyas of Bādami	Boar (Varāha) (and sometimes other minor symbols, e.g. Sun, Moon, Gaṇeśa, Lakṣmī, etc.,)	Pālidhvaja

*Note:* The Insignia of the Cālukyas might be summarized as follows "the white umbrella (Śvetātapatra), the conchshell (Śankha), sounds of the five great musical instruments (Naubata or Pañcamahāśabda), the Palidhvaja, double-drum (Dhakkā), the boar-badge (Varāha-Lāncchana), the peacock fan (Mayūra piñca) since Kārttikeya was the special object of their reverence, the spear (Kunta) of Kārttikeya, the throne (Simhāsana), the makaratorana (probably as ornamentals), the Vāhana of Gangā, the golden Sceptre (Kanakadanda), the Gangā and Yamunā "

Vikramāditya VI (an exception)	Lion	
Viṣṇuvardhana I	Lion	
Guttas of Guttal	Lion (Mrgarāja- Lāncchana)	Vala and Garuda Dhvaja.
Hoysajas	Tiger or Elephant.	

*Note:* General Pearse found a golden coin of the Hoysalas which bears the figures of two lions both facing, what he calls, an altar or stambha. It is just like the one obtaining in the 'Further Excavations of Mohenjo-Daro'.

Rāstrakūtas	Garuda	
Kalacuryas	Damaruka	Vrsabhadhvaja
Rattas of Saundatti	Sindūr	Suvarna Garudadhvaja
Sindas of Erambarage	Tiger and Nāga (the latter of the Bagalkot family)	Nagadhvaja
Yādavas of Seunadeśa (Devagiri)	Hanumān (the problem not yet solved)	Suvarna-Garu- dhvaja
Rāyas of Vijayanagara	Boar, Elephant, Durgī etc. (cf also 'Coinage' which details the various devices used by the Rāyas)	

## CHAPTER IV

### ECONOMIC CONDITION

Karnataka India China and Western World—Exports and Imports—Prosperous Karnataka—Coins Weights and measures—Guilds

A marvellous workmanship in the field of art and architecture, a sound system of administration a net-work of educational centres spread through every nook and corner, and a perfection reached in every department of life—all these elements would not have been imbibed by Karnataka as a nation provided there were to be an absence of a strong economic foundation. In fact, Karnataka had a perfect guild organisation, a separate chapter on coins weights and measures, and it possessed all that was necessary to make her people happy through the last hundreds of years. Here we have decided to give a brief survey of the main problems in regard to the economic life of the people.

#### I Karnataka, India, China and Western World

There was a close commercial contact between Karnataka, the other parts of India, the empires and cities of Rome and Greece and China. The main trade routes between the southern and northern India were three. (1) through the western coast—the story of the Bhargavas at Māhismatī elucidates this. (2) through the Vindhya mountains of the story of Agastya's crossing the Vindhya, and (3) through the eastern direction of India. Sir R G Bhandarkar has summarized the position in early India thus: 'Communication between the several provinces does not appear to have been very difficult. Benefactions of persons residing in Vajrayanti or Banavasi, and Sorparaka or Supara, are recorded in the cave at Karli of a Nāsik merchant at Junnar, of natives of northern India and Dattamitri, situated in lower Sindh, at Nasik, and of an oil monger of Karabataka or Karhād at Kudem. On the other hand, gifts of natives of Nāsik and Karhād are recorded on the

stūpa at Bharhut which lies midway between Jubbalpur and Allahabad."<sup>1</sup>

In regard to the contact between Karṇāṭaka and the Indus Valley people, we have already observed in the first chapter how the latter were indebted to Karṇāṭaka for the various commodities.

Karṇāṭaka seems to have had commercial dealings even with China, because a brass coin of the Chinese Emperor Han-wa-hi was obtained at Chitaldrug.<sup>2</sup>

The commercial intercourse between the West and southern India was of a very ancient date. Herodotus (484-425 B. C.) describes that Pandyon, the King of Madura, arrived to the continent from Crete and settled himself at Athens.<sup>3</sup> He describes these people as Termilai. The recent excavations carried on by Prof. Kundangar and his colleagues at Brahmapurī in the Kolhāpūr State, reveal a close connection between these people, the Greek occupants at Taxila, and those at Arikamedu, near Pondicherry. The Greek farce found at Oxyrhyncus clearly exhibits the knowledge the Greeks possessed in regard to Mālpe and its surrounding province. It is very striking that Ptolemy makes a mention of Brakhmanoi Magoi—the expression Magoi being the equivalent of the Kannada word Magu (*cf. infra*). Numerous Roman coins are found in different localities in the south.<sup>4</sup> There also exists the Temple of Augustus at Muziris in the Cochin State. All these are remarkable indications of the close contact between the Greek and Roman merchants and the Indians.

Ptolemy calls the west coast as *Pirate-coast-Ariake Andron Pireaton*. He refers to the king who belonged to the dynasty of

1. R. G. Bhandarkar, *Early History of the Deccan*, p. 76.

2. *Q. J. M. S.* X, p. 251.

3. *Herodotus*, I, 173; VII, 92; I, 173

4. *eg.* at Chandravalli, Madura Dist., Polachy, Karoor, Vellalloor, Ootacamund and Kannanur of the Coimbatore Dist., Cuddapah Dist, Nelur, Sholapur, and in the neighbourhood of the beryl mine in Coimbatore District. They are of gold, silver and copper. Cf. also *J. R. A. S.*, 1904.

Sadineis, who seems to be the same mentioned in the *Periplus* as the Sandanes of Kallien, who proved hostile to the Greeks.<sup>1</sup>

Ptolemy even expresses that, if the Greek vessels entered the coast even accidentally they were seized and sent under guard to Barygaza, the seat of authority.<sup>2</sup> There seems to have been direct routes between Nineveh and Babylon, Pataliputra, Egypt and Arabia, China and the Deccan and Cylon.

The famous Egyptian traveller Ptolemy, the unknown author of the *Periplus* and other Greek, Arabian and Chinese travellers have left behind them wonderful accounts regarding the geographical and economic conditions existing in ancient Karnāṭaka and other provinces. We propose to deal here with the main results arrived at by Ptolemy and the *Periplus* briefly. The references made by other authors shall be mentioned on other occasions.

Ptolemy<sup>3</sup> refers to the following towns and ports in South India. Many of the identifications are our own.

Adarima	Adri (Venkatādrī)	118°	15° 20'
Aloe	Ālūr	119°	16° 20'
Arembour Arouraioi	Erambarege or Raichur Āryapura or Aihole	120°	16° 20'
Badiamaioi	Bādāmi (Their capital Tathilba?)		
Baithana	Paithana (The royal seat of (Siro) Ptole- maios or Polemaios)	117°	18° 30'
Banaousei (Also Byzantion)	Banavāsī Vajjayanta or Banavāsī	116°	16° 45'
Bardaxema (a town)	Bārdeśa (Goa)	113° 40'	19° 40'
Benda	Bhīmā	119°	16° 20'
Brakhmanai Magoi (Also Brakhme)	Brahmapuri-Kolhapur State	128°	19°

<sup>1</sup> cf *Supra* p 28

<sup>2</sup> McCrindle, *Ptolemy*, p 39

<sup>3</sup> Surendranath Majumdar, *McCrindle's Ancient India as described by Ptolemy* (Matter culled out from the whole work)



Benagouron	1	Venugrāma or Belgaum	114°	10° 15'
Bramagara		Brahmagiri ( Mysore State )	116° 45'	14° 20'
Deopali or Deopala		Deogadh	115° 40'	17° 50'
Gambaliba		Gomāntaka (Goa)	115° 15'	17°
Goaris		Godāvari		
Hippokoura		Kolhāpūr	119° 45'	19° 10'
(Royal Seat of Baleo- kouros)				
Inde		Indī	123°	20° 45'
Kalikāt		Kalicāt		
Kallada		Kalādgi		
Kalligeris		Kanbgir-Hyderabad State	118°	18'
Kandaloi		Kuntala (Yule)		
Khaberos (Mouth)		Kāverī	129°	15° 15'
Konba		Konnur	117°	15°
Koreour		Karnātaka or Kannada	120°	15°
Kourellour		Karle	120° 30'	18° 40'
Maganur		Mangalore or Mangga- rout of Kosmos Indi- copleustes or Manda- gora of Periplus		
Malippala		Malpe	119° 30'	20° 15'
Mandalai		Zāda-mandala or Berar	15° 10'	
Modogoulla		Mudgal ( Hyderabad State )	119°	18°
Monoglossen		Cf. Maganur	114° 10'	18° 40'
(a mart)			115° 30'	15° 45'
Mouziris		Yule: Muyiri on Mala- bar coast	117°	14°
Morounda		Mulgunda (Dharwar Dist) or Morkhind (Našik Dist)	120° 21'	14° 20'

Nagarouris or Nagarouriaris	Nagarkhanda	120°	20° 15'
Namados (Source in Quindion Range)	Narmada (Vindhya)	127°	26° 30'
Nas k	Nas k	114°	17°
Nausaripa	Nausari	112° 30'	16° 30'
Nitra (a Mart)	On Netravati (R)	115° 30'	14° 40'
Olokhoira	Alvakheda	114°	15°
Omenagara	Khambayat or Skambha nagara	114°	16° 20'
Pantipolis	Yule Panlavapura Pantipura or Hangal	118°	15° 29'
Pasage	Palasgi or Halsi	124° 50'	19° 15'
Petirgala	Pattadkal	117° 45'	17° 15'
Poudoperoura	Indopleustes Ponda patana Podanpur or Bodhanapur or Yodha n pura		
Pounnata (Where is Beryl)	Punnata or Punnad	121° 20'	17° 30'
Sirisab s	Sarvajnapura	119° 30'	20°
Semne	Śravana Belagola	118°	14° 20'
Sirimilaga	Śr mallikārajuna or Śrtsaila	119° 20'	18° 30'
Soubautton	Saundatti or Sugandha varti (Belgaum Dist)	119° 45'	19° 10'
Soupara	Supara		
Tagara	Tegur (13 miles from Dharwar)	118°	19° 20'
Tabaso	Siddapur	120° 30'	20° 40'
Tiripangahda	Tirparvata	220° 15'	19° 40'

The Periplus <sup>1</sup> mentions the following ports and towns on the western coast —

Barygaza, Akaburon, Souppara, Kallien, Semilla, Mandagora, Palaipatmai, Melizeigara, Byganton, Toparon, Tyrannosboas, 3 separate groups of islands. Khersonesos, Island of Lenke, Naoura, Tyndis, Muziris, Nelkynda, Bakare, Mous Pyrrhos, Balita and Komar.

## II Exports and Imports

As has been rightly observed by Mr. Srikantaya: "The trade between South India and the Roman Empire was extensive in the first and the second century A. D. It first started in the luxuries of life (e. g. pepper, spices, fine muslin, perfumes, unguents, pearls, precious stones) and later extended to cotton and industrial products. The discovery of the monsoon helped its expansion. It was largest from the time of Augustus to Nero (A. D. 68) ...It was checked and perhaps temporarily stopped by Caracalles' massacre of the people of Alexandria in A. D. 215. Under the Byzantines, the trade was with South-west India, i. e. Travancore and South-west coast, and commerce with the Deccan and the interior declined.....In the Flavian period there was extensive trade with the Malabar Coast." <sup>1</sup> We have already noted above that there must have been a commercial intercourse between India and China also. We shall now deal with the problem of trade in Karnātaka.

The following products were exported from Karnātaka:

- (1) Cotton—Karnātaka has always been a cotton growing country. Therefore, the remarks made in the *Periplus*, <sup>2</sup>, and by Marco Polo <sup>3</sup> and Tavernier, <sup>4</sup>, that cotton and cloth were exported through Bharoach might equally apply to this country.
- (2) Indigo—It was exported in 'large quantities' through Gujarat and Thānā both in the 13th and 17th centuries A. D. <sup>5</sup>
- (3) Incense and perfumes were exported through Saimur and Thānā. <sup>6</sup> Further we agree with Dr. Altekar when he observes that, grains like jwāri, bājārī-sajjige in Kannada, oil-seeds, from the upper country; cocoanuts, betel-nuts and rice from Konkan and

1. *Q. J. M. S.* XVIII, 294 ff.

2. Schoff, *Periplus*, p. 39. 3. *Marco Polo*, II, p. 393.

4. Tavernier, *Travels in India*, p. 52.

5. Moreland, *From Akbar to Aurangzeb*, p. 160, *Marco Polo*, II, pp 393 - 398.

6. Elliot, *History of India*, I, p. 87; *Marco Polo*, II, p. 393.

sandal, teak and ebony from the Western Ghāts and Mysore, must have also been the articles of export then <sup>1</sup>

(4) **Mettalurgical Products**—The *Periplus* <sup>2</sup> mentions that copper formed one of the chief exports through Bharoach. The traces of more or less extensive workings of copper mines have been discovered in the districts of Cuddappah, Bellary, Chanda, Budhan, Narasapur, Ahmadnagar, Bijapur and Dharwar <sup>3</sup> Some of them were also in a working order in the time of Hyder Ali

(5) **Precious Stones**—There were diamond factories at Cuddappah, Bellary, Karme and the Kṛṣṇa Valley near Golconda (Marco Polo, <sup>4</sup> Ibn Batuta <sup>5</sup> and Tavernier <sup>6</sup>) Besides this, Devagiri (Ibn Batuta), Lakkigundi (Lakkundi), Hampi, Aihole, Halebid, Kalyani, Malkhed must have acted as important markets for the dealings in jewelry Especially Aihole <sup>7</sup> is described to have been, dealing in large sapphires, moon stones, pearls, rubies, diamonds lapis lazuli, onyx, topaz carbuncles corals, emeralds and other articles King Someshvara himself is said to have been dealing in pearls and stones <sup>8</sup>

(6) **Tanning Industry**—Karnataka must have also exported leather and products of mat industry

(7) The Gangavadi (32,000) is always well known for elephants

**Imports**—Elephants were imported by the Kannada kings from Gaudadesa. <sup>9</sup> Further an inscription dated 1188 A D, informs us that Chattī Śetti, a rich merchant of Arasikere, was importing horses, pearls and elephants in ships by sea and selling the same to kings <sup>10</sup> The horses from Sind, Arabia and Kamboja were famous The embassy sent by king Khosros to Pulikesin II seems to have been in connection with the trade of horses <sup>11</sup> According to the *Periplus*

1 Altekar *The Rastrakutas and their Times* pp 354-5

2 Schoff, *op cit* p 36

3 Altekar *op cit*, p 355

4 Marco Polo II p 360

5 Gibbs *Ibn Batuta*, p 217

6 Tavernier, *Travels in India*, p 319

7 E C VII sk 188

8 Munasollasa Vs 362-510

9 I A V, p 48

10 E C V, Ak 22

11 Gode 'References to Persian Horses', *Poona Orientalist* XI p 9

the following articles were imported in its time inferior pearls from the Persian Gulf, dates, gold, slaves, Italian wine, but in small quantity, copper, tin, lead, topaz, storax, sweet cloves, flint-glass, antimony, gold and silver coins, and singing boys and girls for kings"<sup>1</sup>. Further, according to Marco Polo, gold, silver and copper used to be imported through Thānā <sup>2</sup> Some of the inscriptions give a more graphic description in this connection It is said, 'Tippa imported camphor trees from the Punjab, golden spouts (Bangasmolaka) from Jalanogī, elephants from Simhala, horses from Hurumāñjī (Ormuz or Persia) essence of civet (sankumada) from Gova (Goa), pearls from Āpagā, musk from Chotangī and silk clothes from China <sup>3</sup> Another inscription reads ' Having been selected as his emissaries, the elephants of Gaula, the horses of Turuska, the pearls of the excelled lord of Simhala, the fine raiment of Cola, the musk of Magadha, the sandalwood of the lords of Malaya, and the young damsels of Lala (Lata), used to proclaim the commands of the lord Sankamadeva in public assemblies <sup>4</sup> It is worth noting that Barbosa describes the commodities from Pulicat: copper, quick silver, vermilion, Cambayn wares, dyes in grain (Meca velvets) and especially rose water. <sup>5</sup>

### III The Prosperous Karnataka

Various inscriptions, the accounts of foreigners, and the literature of the period speak of the prosperous condition of Karnataka during the period of her independent rule The principle ports during the historical period were (1) Bharoach, which used to export and receive goods coming from China, Sindh and Persian Gulf, <sup>6</sup> (2) *Kalyān* Cosmos Indicopleustes describes it as 'one of the five important ports trading in cloth, brass and black wood logs Further Navsāri, Sopara, Thana, Saurur, Dhabhol, Jaygad, Deogad and Malvan were the other minor ports.'<sup>7</sup> During the time of the Kadambas Gopakapattana was an important trading centre. Further, Abdur Razzaq states that, 'in the Vijayanagara times there were 300 seaports, everyone of which is

1 Schoff, *op cit*, pp 40-42

2 Marco Polo II, p 395

3 E I VIII, p. 12

4 I A V, pp 48-49

5 Saleore, *op cit*, I p 79

6 Elliot, *op cit*, II, p 87

7 Aliekar, *op cit*, p 358

equal to Kalikot ( Calicut ) ' All the following capitals of the various dynasties ruling in Karnāṭaka must have formed rich trading centres i. e. Bādāmi, Banavasi, Halebid, Devagiri, Kalyani, Vengi, and Hampe Further the following formed the other centres' Aihole, Arasikere or southern Gopakapattana, Lakkigundi, Somanāthapūr Sugandhavarti, and the ' good sized cities ' enumerated by Barbosa Mergen ( Mirjan ), Honor ( Honnavuru ), Baticala ( Bhatkal ), Bracelorel ( Basrūr ), Mangalor ( Mangalore ), Cumbola ( Kumbha ).<sup>1</sup>

Thus " cotton yarn and cloth, both rough and fine, muslim, hides, mats, indigo, incense, perfumes, betel nuts, cocoanuts, sandal and teak-wood, sesam oil and ivory " were the main products of the country Whereas the village centres were flooded with rich gardens and orchards, the towns on the other hand vere busy with the buzz of the merchants from the east and the west To quote an instance, the capital ( Gopakapattana ) was the resort of traders hailing from, distant countries such as Pandiat, Kerala, Canda, Gardā, Bangala, Gurger, Latta, Pusta, Srytan, Chendrapur, Sourāsva, Ladda, Konkan, Veimulie, Sangamesvar, Cippalons, Shivapur, Pindianna, Vallapatam, Sinuballe, Callah and Zangavar "<sup>2</sup>

beans and other kind of crops which are not sown in our parts, also an infinity of cotton"<sup>1</sup>

**Roads and Transport** Though the author of the *Periplus*<sup>2</sup> and *Tavernier*<sup>3</sup> complain about the non existence of good roads through the whole of the Deccan, still, we might observe that the main trunk roads in Karnāṭaka itself were smooth and in strict repairs. An inscription<sup>4</sup> speaks of a trunk-road running from Terdal in the Sangli State to Hāngal in the Dharwar District. The main means of transport were bullock carts, (as 'Al Idrisi would have it 'chariots drawn by oxen'), or as Barbosa<sup>5</sup> would state (in the Vijayanagara times), "And they carry their goods by means of buffaloes, oxen, asses and ponies—and do their field work with these". There were other conveyances e.g. palanquins, elephants, camels, bulls, horses and carriages<sup>6</sup>.

**Food and Drink** Without going into the details of the problem we might mention a few names of the sweet meats that the people used to enjoy holige, laddu or unde, seekarane etc. People also seem to have given themselves to exorbitant habits of meat eating, drinking, etc., as the item of imports may prove it.

#### IV Coins, Weights and Measures

**Coins** As Dr. Altekar observes, 'Dramma, Suvāna, Gaddiyānaka, Kalañju and Kāsu are the principle coins mentioned in the period of the Rastrakūṭas'<sup>7</sup> In these periods the following names of coins also are available : e. Visa, Arevisa,<sup>8</sup> Haga, Pana,<sup>9</sup> Honnu and Kagini,<sup>10</sup> Bele, Dharana,<sup>11</sup> and Māyadi and Akkam. There were

1 B A Saletore *op cit*, I p 43

2 Schaff, *op cit* p 43

3 Tavernier, *op cit*, I chap II

4 I A XIV p 24

5 Barbosa, Stanley, p 85

6 cf also Sewell *A Forgotten Empire*, p 255

7 Altekar, *op cit*, p 364

8 E C VII Sk 118

9 *Ibid*

10 J B B R A S XI, p 259

11 *Vijayanagara Commemoration Volume* p 105.

gold, silver and copper coins during the period under survey. The coin of Gadyānaka was equal to two Kalañjus and this weighed about 90 grains. It was a gold coin equal to the modern eight anna piece. Seven Kalañjus were equal to the modern eight anna piece. Seven Kalañjus were equal to 20 Kāsus. A Kasu thus weighed about 15 grains of gold.<sup>1</sup> Mr Panchamukhi has described in detail the weight of the golden Gadyanaka during the different historical periods.<sup>2</sup> Dr Altekar gives a table<sup>3</sup> as further elucidation of the subject regarding the values of various coins.

Name	Metal	Approximate weight	Approximate present value
1 Drama	silver	65 grains or $1\frac{1}{3}$ tola	about 6 as
2 Drama	gold	"	" Rs 7
3 Kalañju	"	48 grains or $\frac{1}{4}$ tola	" Rs 5
4 Gadyanaka	"	96 grains or $\frac{1}{2}$ tola	" Rs 10
5 Kasu	"	15 grains	" Rs 1 10 As
6 Manjadi	"	$2\frac{1}{2}$ grains	" 4 as
7 Akkam	"	$1\frac{1}{2}$ grains	" 2 as

The value of other coins may be illustrated thus. Honnu = two rupees, visa =  $\frac{1}{2}$  of an anna,<sup>4</sup> Kagini (Kakini) = 40 cowries of a pana, Bele =  $\frac{1}{2}$  of an anna, and Arevisa =  $\frac{1}{2}$  of a Visa.

Prices of Metals. It is rather difficult to ascertain the relative ratio of metals separately, during the different periods of Karnataka history. However, we may agree with Dr Altekar when he says, 'Since the time of the Nasik Cave inscription<sup>5</sup> No 12 (2nd Cen. A. D.) down to the time of Tavernier<sup>6</sup> (17th Cen.) the relative prices of these two metals were fairly constant e.g. 1 15. The ratio before the recent rise in the price of gold was about 1 30,<sup>7</sup> copper was five times costlier than now in the 17th century.'<sup>8</sup>

Measures (1) Grains. The following grain measures are mentioned in the inscriptions.<sup>9</sup> Mana, Balla, Sollige, Hadaru, Kolaga (Jakki and Dharma), Khanduga and Padu (a small measure). Dr Altekar<sup>10</sup> gives the following table of measures.

- 1 Altekar, *op cit* p 366
- 2 Vijayanagara Commemoration Volume pp 105 ff
- 3 Altekar, *op cit* p 367
- 4 J B B R A S X, pp 258-9
- 5 Carmichael Lectures 1921, p 191
- 6 Tavernier *op cit*, 13.
- 7 Altekar *op cit* p 367
- 8 Moreland, *India at the Death of Akbar*, p 147
- 9 J B B R A S (O S) X, p 238 S 1 Epigraphy, 1914, p 16
- No 133, Mysore Archaeological Report, 1928, pp 35 etc, *Ibid*, 1927, p 133
- 10 Altekar, *op cit* p 377



Old Names	Old Names	Equivalents in lbs or tolas	Probable equivalents in our time
5 Śevudu	1 Ārakku	3½ tolas	These measures were either of the same capacity or perhaps 16 per cent bigger in each case in the district of Tanjore
2 Ārakku	1 Urakku	7½ tolas	
2 Urakku	1 Uri	15 tolas	
2 Uri	1 Nārī or Padī	¾ lb	
8 Nārī	1 Kurunī or Marakkhal	6 lbs.	
2 Kurunī	1 Padakku	12 lbs.	
2 Padakku	1 Tūnī	24 lbs	
3 Tūnī	1 Kaḷam	72 lbs	

Land Measures: The following land measures were current : Nivartana <sup>1</sup> (equal to 200 sq cubits), Kamma or Kamba, <sup>2</sup> and Mattar (equal to 100 Kammās)

Measuring Poles The following were important Kaccave, <sup>3</sup> Agradimba, Maru, <sup>4</sup> Bherunda <sup>5</sup> and Kurdi, <sup>6</sup> and in the Vijayanagara times, Rājaviḥbandan Kōl and Gandara Gandan Kol

### V Some other Aspects

**Irrigation and Land** (The whole country was welded with tanks and canals (especially in the Vijayanagara Empire) The Rayatwārī and the Mīrāsī tenures were in-vogue -The farming system seems to have fully come into existence in the Vijayanagara times Moreover, the zamīndār class to whom were assigned the royal revenues<sup>7</sup> also existed Further as Dr. Altekar observes, 'the mention of the Gramapatī along with Grāmakūta in some of the records shows that the former was a village holder' <sup>8</sup> However, lands were leased out on the proportion of two to one <sup>9</sup> (probably the one-third share was to remain with the agriculturist) Even whole lands and estates were sometimes leased out on a farming system <sup>9</sup> Consent of the village Assembly was necessary for the sale of any particular piece of land. But the system was fast losing its vogue Further, "if a village or land was owned by

1 J. B. B. R. A. S. (O. S.) X 199      2 I. A. XIX p 274

3 E. C. VII, Sk 14, Rice, Mysore Inscriptions, pp 147 & 122

4 I. A. IV p 279

5 E. C. VII, Sk, 100 & 120

6 E. I. XII, p 32

7 Altekar, *op cit*, p 361

8 S. I. I. III, No 10

9 E. I. XII, p 76

several co sharers, no new owner could be introduced except with the consent of the whole body <sup>1</sup> All the artisans of the village carpenters barbers etc, were assigned a certain grain share from each farmer for their maintenance and return of labour <sup>2</sup> The government revenue was collected both in kind and cash

**Cost of Living** We need not go into details in regard to the prices of the various articles including grains and other necessities of life. However the cost of living then seems to have been much lower than what it is now. Dr Pran Nath <sup>3</sup> mainly depending upon the Sanci inscription of Candragupta (5th Cen A D) and the Ukkal inscription<sup>4</sup> (10th Cen A D) arrived at the conclusion that the cost of living in the 10th Cen A D was 725 per cent higher than what it was in the Gupta period. But Dr Altekar <sup>5</sup> has rightly refuted the point by showing the discrepancy in the mode of argument of Dr Pran Nath viz in identifying the Dinara of the Gupta inscription with Kalaiju of the other. Further he has proved beyond doubt that the capital outlay for an ordinary meal in the 10th Cent A D was only eight Dinaras or twenty Kalanjus <sup>6</sup>. It should also be noted in this connection that the rates of wages during the historical times seem to have been absolutely decent.

## VI Guilds

The most marvellous fabric of the socio-economic organization in Karnataka can be said to be its net work of guilds. If Karnataka can claim a high antiquity a definite political history from the time of the Satiyaputtas or Satakarnis and also a continuous growth in all the departments of culture then we shall have to say that it must have maintained this organization since very early times. The guilds used to regulate trade and industry, train apprentices, and do the banking business not only for the members but also for the public <sup>7</sup>. The guilds were of two kinds namely (1) Craft and (2) Merchant guilds. The craft guilds were formed of various professions. The

1. *E I XI* p 192

2. Altekar *op cit* p 353

3. Pran Nath *A Study in Ancient Indian Economics* p 102

4. *S I I III* No 1

5. Altekar *op cit* p 387 ff

6. *Ibid* p 390

7. *Ibid* p 367

merchant-guilds were formed mainly of the Virabanajigas<sup>1</sup> and also of the community of merchants from various provincial centres (Nānādeśis). In fact it is stated in an inscription that, the merchantile community of Heñjeru in the Anantpur District was made up of men drawn from all the provinces of Dravidian India, speaking Tamil, Telugu, Kananda and Malayāla.<sup>2</sup> Similarly the one at Venugrāme consisted of merchants from Gujarat and Kerala.<sup>3</sup> The guilds of Aihole, Miraj and other centres belonged to the Virabanajiga community.

(1) **Craft Guilds** These were located in various places i.e. Lakṣmēśvar, Mulgund, Belgāme, Kolhāpūr and other places. Generally every profession had had its own guild. In fact there were guilds of betel leaf sellers, areca nuts, oil mongers, palanquin bearers, cultivators, stone cutters, braziers, carpenters, blacksmiths, goldsmiths, weavers, potters, fruit-sellers, clothiers, milk men, toddy-drawers, basket-makers, mat-workers, flower sellers, washermen, cotton-dealers, jewellers, and perfumers.<sup>4</sup>

(2) **Merchant Guilds:** The famous centres of these guilds were Dharmavollālu (Dambal, Dharwar District), Ayyavole (modern Aihole), and in the Vijayanagara times, Vijayanagara, Hastināvati, Dorasamudra, Udayagiri, Candragiri, Annigere, Hanugal, Mangalūru, Halasige and about twenty-five more<sup>5</sup>. The community of the Virabalanjigas play a prominent part in these. The functions carried on by these guilds are very well explained in an inscription dated A.D. 1150<sup>6</sup>: "(The Banajigas) after visiting the Cera, Cola, Pāndya, Malaya, Magadha, Kausala, Saurāstra, Dhanurāstra, Kurūmbha, Kāmbhoja, Gaulla, Lāta, Barbhara, Parasa, Nepāla, Ekapāda, Lambakarna, Strirājya, Ghotāmukha and many other centres .....; with superior elephants, well-bred horses, large sapphires, moon-stones, pearls, rubies, diamonds (Karkketane), and various such articles, cardamoms, cloves, sandal, camphor, musk, saffron, malegaju and other perfumes and drugs, by selling which

1 One of the Lingāyat communities. The word is pronounced as Virabanajiga or Virabanaga, meaning a strict Banajiga, Balañja, Banañju or Banuñja or Banañjiga.

2 S. I. Epigraphy, 1916-17, No c 16. 3. E. I. XIII, p 26.

4. I. A. V, p 345. 5. Moraes, op cit, p 285.

6 E. I. V, p 23. 7. E. C. VII, Sk 118.

8 Ibid, Sk 11. 9 E. C. V, p 23

10 Saleore, op. cit, II, p 104. 11. Ibid, II, p 99.

wholesale or hawking about on their shoulders, preventing the loss by customs duties, they fill up the emperor's treasury of gold, his treasury of jewels, and his armoury of weapons."

The extent of area over which these guilds exercised their jurisdiction was in many cases very wide. In fact the guilds at Mulgund had a jurisdiction over 360 towns<sup>1</sup>. An inscription (1083 A. D.) at Belgāme<sup>2</sup> refers to a guild, which had its offices in 18 towns. Further the famous guild of Aihole consisted of 505 Swāmis, the Nāpādeśis, the Seṭṭhis etc.

The constitution of these various guilds varied according to their profession and extent of work.

The guilds at Lakmeśvar had only one head, whereas the guild at Mulgund had four. Further the guilds at Belgāme and Miraj had an executive of nine and fifteen respectively.

The head of the larger guilds was usually the Paṭṭanaseṭṭi or Swāmi, who was also the town-mayor. He was many a time a Vadda-vyavahāri<sup>4</sup> (Senior merchant). Sometimes this office was conferred upon him by a Government servant.<sup>5</sup> He was a personality of great importance and influence in the Government. The guild of Makhara-parivari and Mumuri Dandā offered the post to Muḍdayya Dandanāyaka.<sup>6</sup> Besides the paṭṭanaseṭṭi, we hear of another dignitary called the Mahā-Prabhu, especially in the Vijayanagara times.<sup>7</sup>

The guilds used to hold general meetings and decide matters concerning their affairs.<sup>8</sup> They celebrated festivals, constructed temples, made endowments<sup>9</sup> and patronized scholarship.<sup>10</sup> They also arranged fairs.<sup>11</sup>

The guilds framed their own laws. In the case of craft-guilds the members had to discharge their functions in conjunction with the headman.<sup>12</sup> Those who did not obey the regulations were severely

1. J. B. B. R. A. S. (O. S.) X, p. 190.

2. E. C. VII sk. 118.

3. S. I. Epigraphy, 1919, No. 216, pp. 18 ff.

4. B. I. XIII, p. 26.

5. E. C. X, pp. 83, 154.

6. E. C. V, Bl. 75, p. 63.

7. E. C. I, Kl. 73, pp. 19-20.

8. I. A. X, p. 183.

9. E. I. V, p. 21.

10. E. C. VII, Sk. 118.

11. E. C. X, Bp. 72, p. 132.

12. J. B. B. R. A. S. (O. S.) X, p. 283.

dealt with The guild at Aihole had the privilege of binding the enemy's hand as a badge on a pole and parade about <sup>1</sup> The Vira Pancalas of Terakanambi had framed a regulation Who so ever destroys this charter is put out of the Pancalas out of his trade, out of the assembly and the Nad <sup>2</sup> Moreover the guilds used to issue edicts Belgame had issued 500 edicts The guild of Dambal had its own chawries and umbrellas The guilds at Belgame Kolhapur and Aihole had their own banners (Dhvajas) The flag of the Belgame and Kolhapur guilds had the device of a flute and the flag of the guild at Aihole was designated as *nirudda gudda* Moreover the members of the Dambal guild were also the 'Masters of Aihole' Besides this, the guilds had their own militia (e.g. Aihole Dambal and Miraj), which fact is corroborated even by the accounts of Tavernier <sup>3</sup>

The guilds also used to do banking business and look after the management of the various endowments made for charitable purposes We need not, however, go into the details of the question of the rates of interest these guild-banks allowed during the different periods of Karnataka history

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<sup>1</sup> F C VII Sk p 106

<sup>3</sup> Tavernier, *op cit* 334

<sup>2</sup> E C VI Gb 34 p 42

## CHAPTER V

### SOCIETY AND EDUCATION

Caste system — Family — Position of Women — Some other aspects of Social Structure — Education.

We have already traced the probable social history of the Kannada people in the pre-historic times. During that period the Dolichocephalic race seems to have been the main promoter of their cultural ideas. But later on it seems to have mixed itself with the Negroids of Africa and the Brachycephalic race of the Aryans. With the inter-mixture of races must have also taken place a peculiar growth of culture also. We have an exact knowledge about the social condition of the Kannadigas in the Mohenjo Daro period. And the linguistic peculiarities of the Vedic literature do point to a homogeneous culture of these people (cf. *infra* under Language). The Mahābhārata should really be the next document, which really reveals the picture of the non-Aryans in the post-Rgvedic period. The Vrātyas seem to have been in predominance then. It is only since the Āśokan period that we begin to get a definite account of the social position of the people. The recently discovered pottery, oil-lamps, ear-ring pendants, pearls, burnt paddy and rye at Brahmapurī, near Kolhāpur, should really add to our knowledge in this connection.

writers of the Smrtis tried to bring in all the communities (by styling them as mixed castes) in the fold of the Cāturvarṇya; yet all their efforts dwindled on account of the existence of the three religious systems by the side of Hinduism, namely, those of Buddhism, Jainism, and Vīraśaivism respectively.

Brāhmins : The Brāhmins in Karnāṭaka assumed an important position in the fabric of society. The Kadambas were Brāhmins. Later the Rājagurus of the Rāyas of Vijayanagara also included two of the eminent Brāhmin personages of the day, namely, Vidyāranya and Vyāsarāya. Besides, Brāhmins must have been appointed as ministers in the State. Alberuni states that Brāhmins were styled as Iṣṭins<sup>1</sup>; and that they were discharging their duties in the Agrahāras and other seats of learning. As Śaṅkarācārya<sup>2</sup> and Alberuni observe, the Brāhmins pursued professions and duties which were not intended for them originally. Even Brāhmin physicians were honoured equally.<sup>3</sup> The main privileges of the Brāhmins were the exemption from taxation, mainly in the case of Brahmāḍeya lands, and exemption from capital punishment, a fact which is corroborated by the accounts of Alberuni<sup>4</sup> and Bouchet.<sup>5</sup> Brāhmins were allowed to migrate from one province to another.

Kṣatriyas : Ibn Khurdaba and Al Idrisi state that 'the remaining classes pay homage to the Sabkatariya'.<sup>6</sup> It was from this class that the rulers were selected. Tavernier makes a distinction between the Rajputs and other Kṣatriyas.<sup>7</sup> The Kṣatriyas used to perform sacrifices, studied and cited the Vedas and followed the religion preached in the Purāṇas (and not Vedas).<sup>8</sup> The ordinary Kṣatriyas followed other professions also. They were exempted from death-punishment.

Yuan Chwang states that in his time there were kings of whom three were Kṣatriyas, three Brāhmins, two Vaiśyas and two Śūdras.<sup>9</sup>

1. Sachau, *Alberuni's India*, I, p. 102.

2. *Com. Brahmasūtras*, I, 3, 33.

3. *I. A.* VIII, p. 277.

4. Sachau, *op. cit.*, I, p. 162.

5. *J. R. A. S.* 1881, p. 227.

6. Elliot, *op. cit.*, pp. 16, 76.

7. Tavernier, *Travels in India*, pp. 387-88.

8. Sachau, *op. cit.*, II, p. 136, and Altekar, *op. cit.*, p. 332.

9. Altekar, *op. cit.*, p. 331.

**Vaiśyas** The Vaiśyas were fast losing their prominence as Vaiśyas. They were being already classed along with the Sudras. The Vaiśyas also maintained their own militia <sup>1</sup>

The Śudras were divided into Satsūdras and Asatsūdras. The Satsudras were entitled to the privileges of Śraddha, Samskāra and Pakayajñas <sup>2</sup>

As we have observed above, the Jains, Buddhists and Virāṣaivas formed a class by themselves, even as apart from the Cāturvarṇya.

## II Family

**The joint family system** prevailed in Karnataka. We, however, find instances of separation between brothers, <sup>3</sup> and between father, sons and brothers respectively <sup>4</sup>. The wife was the chief mistress of the house. She was to be faithful to her husband. She enjoyed a very high position in society (cf *infra*). An instance is given in a Ratta inscription as to how women ministered poisonous herbs with a view to bringing their husbands under control <sup>5</sup>.

**Succession** We need not enter into the details of the laws of succession detailed in the Smṛtis. An inscription of 1178 A D from the Bijapur District throws some light on the problem. It agrees also with the ordainment of Yājñavalkya (II, 135-6) "If anyone in the village should die at Magadall without sons, his wife, female children (daughter's son?) and any kinsmen and relatives of the same gotra, who might survive, should take possession of his property : *i.e.* bipeds, quadrupeds, coins, grains, house and field. If none such should survive, the authorities of the village should take the property as Dharmadeya lands" <sup>6</sup>. The widow was also entitled to the office of a Gavunda <sup>7</sup>.

**Polygamy** The system of polygamy was in vogue in those days. The Hoysala King Naraśimhadeva is said to have

1 *Ibid* p 333

2 *Ibid*

3 *I A VII, p 303*

4 *Ibid XIV, p 69*

5 *J B B R A S X p 279*

6 *E I V, p 28 cf Yājñavalkya, II 135 6*

7 *E C VII Sk 219*



married 384 wives<sup>1</sup> Kṛṣṇadevarāya had married twelve<sup>2</sup> However, generally the kings, the nobles and the aristocracy used to practise this system

**Surnames** The system of using surnames was also coming into vogue in the time of the Yadavas of Devagiri. As Dr. Altekar observes, 'many of the surnames given in the records survive in the Deccan even to the present day e.g. Pathak, Dvivedi, Upādhyāya, Dikṣit, Pandita, Pattavardhan, Ghalisās, Vedārthada, Prasanna sarasvatī, Praudha sarasvatī, etc.'<sup>3</sup>

**Institution of Marriage:** Anuloma marriages were current in the Kannada country. Ibn Khurdaba endorses the same opinion<sup>4</sup> Alberuni states that 'the Brahmīns did not avail themselves of this opportunity'<sup>5</sup> Bernier<sup>6</sup> (seventeenth century) contradicts the statement of the Dutch Clergyman Abraham Roger, who said that the Anuloma marriage prevailed in the seventeenth century A.D.<sup>7</sup> The system of child marriage was in vogue in those days,<sup>8</sup> though the marriage of Saṃyogitā and Prithvīraya is to be counted as an exception. The system of marriage with the maternal uncle's daughter was also in vogue. Jagattunga and the Rāstrakūta monarch Indra followed it. Further the marriage of Vikramāditya with Candaladevi may throw light on the Svayamvara form of marriage in those days. One of the inscriptions of the Vijayanagara times reminds us of the system of offering a signet ring at the time of the marriage settlement.<sup>9</sup> It is however interesting to note that regular efforts were being made to stop the system of dowry.

**Widow:** We have already discussed above that widows and daughters were entitled to their right of succession. Further, whereas the Smṛtis of Parāśara, Nārada, Śatātapa have permitted marriages of young widows, the Āṅgīrasas and Āśvalāyana have expressed

1 E C V, Pt I Bc. 193, p 106

2 Sewell, *A Forgotten Empire*, p 247

3. I A VII, p, 303 *Ibid* XIV, p 69 Altekar, *op cit*, p 349

4 Elliot, *op cit*, I, p 16

5 Sachau, *op cit*, II, pp 155 6

6 Tavernier, *op cit*, p 325

7 J R A S 1881, p 221

8 Sachau, *op cit*, II, p 154

9 Saleatore, *Social and Political Life in Vijayanagara*, II, p 184

prohibition of the same. The instance of the marriage of the Gupta Emperor Candragupta II with his elder brother's widow should be treated as an exception. The system of tonsuring widows seems to have come into vogue only after the Rāṣṭrakūṭas. The Vedavyāsa Smṛti alone refers to it (cf also Pehoa Praśasti of Mahendrapāla in this connection)<sup>1</sup> Tavernier refers to the custom as being prevalent in his days<sup>2</sup>

### III Position of Women

The position of women in Karnāṭaka as compared to other provinces in India or even to that of any country in the world was unique indeed. In this land women enjoyed the privilege of acting as the best administrators. Further, being possessed of the most accomplished manners, they equally shone in the field of literature and assumed an eminent position in the galaxy of mystic saints in Karnāṭaka.

*As Administrators* It is a unique instance in history that the majority of the queens of the various Karnāṭaka dynasties have acted either as Viceroys, Governors or heads of religious institutions. The queens of Vikramaditya acted as Provincial Viceroys, and Akkadevī, the sister of Jayasīmha actually governed and fought for the country, on account of which she was styled as 'Rana Bhairavi'. Later, Rudrāmbā (from 1260 A. D.) under the name of Mahamāndileśvara Rudradeva Maharāya, and the Hoysala Queen Bammaladevī happened to rule over a province and a district respectively. There were others like Umādevī, Queen of Ballāṭa II, who regulated temple administration and used to take part in expeditions of war. The instance of Jakkīyabbe acting as the Nalagāvēṇḍa over Nagarakhandā<sup>3</sup> may prove the capacity of even ordinary women in matters of administration.

*As Fighters and Wrestlers*: As we have already observed above, the two queens Akkadevī and Umādevī used to take an active part in the expeditions of war. Besides, the queens and courtezans of the king used to follow the kings in these expeditions. The instance of Amoghavarṣa's mother giving birth to him while

1 E I I, p 246

2 Altekār, op cit, p 345

3 cf *Supra* Succession

on an expedition is enough to illustrate the point. The various *māstigals* spread throughout the country should really prove the martial and patriotic feeling imbibed in them. Women also knew wrestling.<sup>1</sup>

*Education* : Added to this, women in ancient Karnāṭaka were highly educated in different branches of study e.g. literature, music, dancing etc. The names of Gaṅgādevī, the authoress of Virakampana-rāyacaritam, the famous Tīrimalāmbā, Rāmaḥadrāmbā, the authoress of Raghunāthābhyudayam and others in the field of literature; or of others like Mahādeviyakkā, Gīriyammā and others in the field of philosophy—all these shall always be adored in Karnāṭaka by futurity. An inscription of the time of Rājakesarivarman states that there were five hundred women pupils in the Jain Monastery at, *Vidal alias Mādevi Arandimaṅgala*.<sup>2</sup> The description given about their general culture in the Raghunāthābhyudayam is however interesting. While describing the splendor of the court it is said: 'They (the women) are said to have been proficient in composing four kinds of poetry—Citrabandha, Garbha and Āśu, and in explaining the works written in various languages. They were skilful in the art of Śatalekhini and filling up literary verse-puzzles (Padya-Purāṇam); they were able to compose verses at the rate of one hundred in an hour (Ghaṭikāśata), to compose poetry in eight bhāṣas (Sanskrit, Telugu and the six Prākṛts). They knew how to interpret and explain the poems and dramas composed by the famous poets, and to explain the secrets of music of two sorts (Karnāṭa and Deśa). They were able to sing very sweetly and to play on the Vinā and other musical instruments like the Rāvanabasta. They also knew the art of dancing in its various phases'.<sup>3</sup>

*Harem* : Foreign travellers have given a very graphic and fine description of the institution of the harem prevailing in Karnāṭaka especially in the time of the Vijayanagara empire. Nichōlo di Conti states that the ruling king had 12,000 wives.<sup>4</sup> Apart from the exaggeration contained in the above statement, we may remark

1. B. A. Saleore, *op. cit* , II, p 164-5.

2. S. I. I. III, p 225.

3. Raghunāthābhyudayam, Sargas XI-XII; Saleore, *op. cit* , II, p. 164.

4. Major, *India*, p 6

orchards, or that of the town with the Pattana Setti at its head, we shall try to describe the condition of the people in those days in the words of the famous Chinese traveller Yuan Chwang who visited the country of Pūlo-ki she. He says, 'The inhabitants were proud, spirited, war like, grateful for favours and revengeful for wars, self-sacrificing towards supplicants in distress, and sanguinary to death with any who treated them insultingly. Their martial heroes who led the van of the army in battle went into battle intoxicated and their war-elephants were also made drunk before the engagement. ....The people were fond of learning, and they combined orthodoxy and heterodoxy.'<sup>1</sup> This must have been the condition of the people also in later centuries with some reformations.

*Their Corporate Life* • [The corporate activity of the people was made visible through their joint efforts towards the rebuilding of the empire. Their various joint donations to the temples, assembly, guilds and other items of public welfare are clear evidence on the point. The rulers of the land also gave them a helping hand. The spirit of religious tolerance imbibed by the rulers of the land can be seen from two examples alone.] When a conflict ensued between the Jains and the Śrīvaiṣṇavas, King Bukka gave a mighty judgment in 1368 A D, and decided the case in favour of the Jains and asked the other party to treat that religion with respect.<sup>2</sup> Then there were centres wherein all the Buddhist, Jain and Hindu gods were kept and worshipped together (e g Hari, Hara and Brahmā at Bādāmi,<sup>3</sup> the five Mathas at Belgāme of Hari, Hara, Kamalāsana, Vitarāga and Buddha)<sup>4</sup> Further inter-caste dinners were in vogue in the earlier centuries.<sup>5</sup> Again for the sake of their country or even to militate against the cattle-raiders, thousands of men lost their lives in battle. Eventually hero stones were erected in memory of the same, and their wives and children were endowed with gifts for their maintenance. The spirit of Hinduism was in tact and the

1 K A Nilakanta Sastri, *Foreign Notices of South India*, pp 105 6

2 Rice, *Mysore and Coorg from the Inscriptions*, I, p 207

3 *South Indian Epigraphy*, 1927 28, No E 237

4 *Ibid*

5 cf for discussion, Altekar, *op cit*, p 339

existence of a growing hatred towards Islam can be perceived from the sentiments expressed in the *Vīrakampanarayacaritam*.

*Sati and other forms of Self immolation* The thousands of *masligals* or *Mahāsaticals* spread throughout the country prove the heroic spirit of women in those days.<sup>1</sup> Marco Polo,<sup>2</sup> Ibn Batuta,<sup>3</sup> Bernier,<sup>4</sup> and Tavernier<sup>5</sup> opine that the system of *sati* was in vogue mostly in the royal families. The instances of Laccala Devi and of the wife of the Kadamba king Ravivarmā may be mentioned in this connection. There were other systems of self immolation also e.g. (1) Sallekhana the Ganga king Marasimha II, and Jakkīyabb,<sup>6</sup> the Nalagavunda, laid down their lives by fasting. It was a Jain custom. (2) Jalasamadhī. King Āhavamalladeva drowned himself into the mighty laps of the Tungabhadra. (3) Finally, people used to take vows and burn or bury themselves along with other persons, or even liked to be beheaded on the happening of certain events.<sup>7</sup>

*Dress and Ornaments* Even from the point of view of a comparison between the past and the present, the problem of the dress and ornaments of any people is interesting. In Karnāṭaka we find a kind of gradual reformation taking place since the fifth century A.D. only to culminate in the time of the Rāyas of Vijayanagara. As sources of information we have the accounts of Marco Polo, Ibn Batuta, Barbosa, Paes etc., as well as the paintings and other works of art, and the literature of the people of the land itself. Here is a brief account of the same.

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1 They are generally sculptured with a pointed pillar or post, from which projects a woman's arm bent upwards at the elbow. The hand is raised with fingers erect and a lime fruit is placed between the thumb and fore finger. Some of the stones are accompanied with elaborate inscriptions. Rice, *op cit*, p. 185.

2 Cordier, *Yule's Travels of Marco Polo*, II, p. 342.

3 Gibb, *Ibn Batuta*, p. 191.

4 Bernier, *Travels in the Mogul Empire*, p. 30.

5 Tavernier, *Travels in India*, p. 414.

6 E. C. VII, Sk. p. 219.

7. E. C. VII, Sk. p. 219.

*Early Centuries* : Men used to wear two unrestricted clothes, the dhoti and the upper garment. The stitched shirt was not known till the thirteenth or fourteenth century A.D. Ibn Batuta observes that even the Zamorin used to wear a loose garment.<sup>1</sup> People used to wear turbans. They used to grow beards.<sup>2</sup> Umbrellas made of bamboo or of reeds with paper inside, were used.<sup>3</sup>

The Ajantā Paintings show that women used to wear stitched petticoats (*kupṣasa*) and *sāris*.

*Later Centuries* : In the Vijayanagara period stitched shirts had already come into vogue. Besides, according to Abdur Razzaq,<sup>4</sup> 'the king wore clothes in a robe of zaitun satin, and he had around his neck a collar composed of pure pearls of regal excellence.' According to Varthema,<sup>5</sup> 'the king used to wear a cap of gold brocade two spans long (or the Turki Toppige). Govinda Vaidya enumerates the different kinds of dress and ornaments worn by the people of various orders and capacities.'<sup>6</sup>

*Ornaments* : Govinda Vaidya describes that men used to have rings, *tālī*, *caukulī*, *honnasara* (necklace), *jule* of pearls, *kaḍuga*, *kankana* (wristlets), *muri* in the wrist, *maradiya sarapālī*, jewel-ring, *honna gaḷe sara* etc. Women used to wear the following : *vīramudrā*-Signet-ring, *honna-kāluṅgura-pīlī*, *mentike*, *kira-pīllī*, *carana*, *peṇḍeya*, *payavati*, *honnugantesara*, *raṣanā*, *katisūtra*, *kāncidāma*, *muktālī*, nose-jewel (*botṭu*), *haraloli*, *trisara*, *cintāk*, nose-ring (*mūguthi*), *kaḍaga*, *kankana*, *causara*, *nūpura*, *koṭṭu*, *veṇṇeya caukali* and *hombālī*. Besides, he has given a detailed description of the ornaments of elephants, horses etc.<sup>7</sup>

*Superstitious Beliefs* : The people were equally superstitious then as they are to day. They used to worship the *nāga* (cobra). the ghost-gods, *mariṣappā*, and other deities such as *mari*, *chaudi durgī* etc. Further they had full belief in astronomy and astrology.

1. Gibb, *Ibn Batuta*, II, p. 338

2. Moulvi Maheshwar Prasad, *Sulaiman Saudagar*, Hindi Ed., p. 81.

3. cf. Altekar, *op. cit.*, p. 349.

4. Elliot, *op. cit.* IV, p. 113; Sewell, *op. cit.*, p. 92.

5. *Ibid.* pp. 251-2.

6. cf. Bettliger, *Karnātaka Janajivana*, pp. 157-59. 65. *Ibid.*

*Festivals, Games and Amusements:* Among the various Indian festivals mentioned in inscriptions and early literature the following were observed with pomp and brilliance: *Dīpāvali*, *Castrapavitra*, *Vārsika Dipotsava*, *Rathotsava* or car-festival, the worship of the lotus, swing festival, the *Mahā-navamī*, and *Dhvajasevā*. Then there were other important items : e. fairs, sidi or hookswinging etc.<sup>1</sup>

The following games and amusements were in vogue horse riding, gaming, hunting, cock and ram fights (among royal recreations), animal fights<sup>2</sup> (i.e. between a boar and a favourite hound of Butūga II), combats between gladiators and elephants, tigers and bears (in the time of Tirumalarāya)<sup>3</sup>, *kolātam* (stick play) and others

As a matter of recreation the king's court used to have the seven requisites, namely, learned men, herald, songster, poet, jester, historian and the reader of the Purāṇas<sup>4</sup>. Provision was also made for the *Rasigabhoga* of deities meaning theatricals.<sup>5</sup>

*Titles and decorations*<sup>6</sup> The following titles and decorations were bestowed as a mark of royal favour or as an indication of some other distinction. Patta or golden band to be worn on the forehead, Gaṇḍa pendara, or golden anklet apparently worn on the leg etc.

*Slavery* Dr B. A. Saletore has given an interesting account of the '*besa vāga*' and the sale of human beings in Karnataka. Nicolo di Conti and Ellis and the inscriptions of medieval Karnataka have corroborated the above statement<sup>6</sup>. We need not go into the details of the problem.

## V Education

As the learned scholar F. E. Keay would beautifully express it "Few countries, and certainly no Western ones, have had systems of education which have had such a long and continuous history with so few modifications as some of the educational

1 Cf also B. A. Saletore *op cit*, II pp 370 ff

2 E I VI, p 56

3 Taylor, O H MSS II, pp 153-9

4 J B B R A S X, p 253      5 E I V, p 23

6 Saletore, *op cit*, II, pp 113 ff

systems of India ... They produced many great men and earnest seekers after truth, and the output on the intellectual side is by no means inconsiderable. They developed many nobler educational ideals which are a valuable contribution to educational thought and practice.<sup>1</sup>

Though Southern India cannot boast of big University centres like those at Nalanda, Valabhi or Taxila, yet she could be proud enough of having a vast network of a number of *agrarahas*, *brahmapuris*, *mathas*, *ghatikās* and temples which produced hundreds of luminaries of both sexes in the field of literature, art and religion, a fact which is worth imitating by any nation or province in the world. We shall, however, review the same.

*The Various Institutions* The supremacy of the Brāhmins is to be perceived in institutions like the *agraraha*, *brahmapur*, and *ghatikās*, whereas the *mathas* and the temples belonged to the people of the respective religious systems.

*Agarahas* Though they do not possess the same grandeur and gravity of their contemporary institutions in Northern India, yet the agrarahas served the purpose of small University centres, generally located in whole villages and managed by the community of Brahmins. From the period of the Kadambas down to that of the Rayas of Vijayanagara we find that the following *Agarahas* came into being, namely, those at Belgāmi, Kuppattur, Talgundi, Perur, Nargund, Begur, Sayyadi, Aihole, Nargund, Degame, Arasikere, Neralige, Sarvajñapura etc. It is also interesting to note that the famous college at Salotgi an *Agaraha* village, was built by Narayana, a minister of the Rastrakūta king Krsna.<sup>2</sup>

*Brahmapurī* [It was a settlement of the Brāhmins wherein education was imparted to all. They were located in a part of the city or town.]

(*Ghatikā*—The word *Ghatika* has been variously interpreted, either as a public assembly for Brahmins, a religious centre or an

1 Keay *Indian Education in Ancient and Later Times* p 181

2 E I IV, p 180



educational colony King Mayūrasarmā is described to have paid a visit to all the Ghatikās at Kañci<sup>1</sup>

*Mathas* Like the Buddhist Vibāras the Monasteries of the Jains and the Lingayats also formed the other centres of learning in Karnāṭaka. As Prof. Moraes has aptly said, 'the Matha was a typical Indian monastery with monks, ascetics and students living within its precincts. These monasteries were invariably attached to some local temple or had some temples attached to them.'<sup>2</sup> The sect of the Kalamukhas among the Śaivas probably hailed from Gujarat<sup>3</sup> and was responsible for fostering the same. (Some of the famous monasteries of the Kālamukhas were located at Belgami, Kuppattur, Bandhavapura, Sindagere, Yewur, Sudī, Kurgod etc. The Jain monasteries, however, had spread everywhere in Karnāṭaka)

*Temple* The temples formed another fabric wherein mostly arrangements were made for primary education. The Salotgi temple college is famous in history. It is also worth noting that the priest, manager, drummers, the singer, dancing girls (devadāsī) and others formed the main staff.<sup>4</sup>

*Scope of Education* Though it is possible that the heads of these institutions must have given prominence to the main systems of religion to which they belonged, still, it is interesting to note that they imparted education in all the branches of study. As Prof. Mookerji says,<sup>5</sup> "the (three) inscriptions are very valuable as showing the circle of knowledge then available and cultivated. There are mentioned the four Vedas with their *angas* and *upangas* *mīmāṃsā*, *lokayata*, *bauddha*, *sāṃkhya*, *vaśeśika* and other *śāstras* and *āgamas*, the eighteen *Purāṇas*, *smṛtis*, *kāvya*s and *nāṭakas*. The agrahara at Belgāmi, besides these educational institutions, possessed three medical-dispensaries. Accordingly the evidence of Sb 227 in 1158 A. D., Sk 102 shows that in 1162 A. D. the Kōḍiyamatha was known as a place for the treatment of destitute sick persons'. It is also worth noting that specific provision was made for teaching Nagara, Kannada, Tīgula

1 E C VII Sk 176

2 Moraes the *Kadambakula* p 295

3 Cf E I XII, p 337

4 E I XV, p 93

5 Mookerji *Local Self Government in Ancient India* pp 287 ff

(Tāmil) and Ārya (Mārḥāṭi) in the college founded and endowed in 1290 by the Hoysala minister Perumāla at Mailangi.<sup>1</sup>

*Management and Functions* : Though the other educational institutions were managed mostly by the heads, still the agraḥāras were managed by the assembly of the *mahājanas*, whose numbers, however, varied from two to four hundred.<sup>2</sup> The sheriff used to preside. There are instances where members of the imperial family used to manage the affairs. The Ponnavaḍā agraḥāra was under the control of Ketalaḍevī, wife of Someśvara I. Agraḥāras like Belgāmi were absolutely free from any government supremacy. The *mahājanas* were also eminently educated. The *mahājanas* of the agraḥāra of Kuppattur are said to have been perfect in all the branches of study.<sup>3</sup> It is interesting to note that they also formed centres of militia in cases of self-protection, such as at Lakkundi<sup>4</sup> and Kuppattur.<sup>5</sup> These agraḥāras were free from the encroachment of the soldiers and tax-collectors. The *mahājanas* also looked after the general management and other municipal duties e.g. sanitation, public works, military, etc. which were necessary in the case of these self-autonomous institutions.

*Others Matters* : These educational institutions were supported by the kings, queens, nobles, as also by the rich and the poor. They must have possessed big libraries as the expressions Sarasvatī-Bhāṇḍāra and Bhāṇḍārakas would indicate it,<sup>6</sup> and the Professors who were appointed in these institutions were eminently qualified to foster the culture of the land among the student-world. Some of these institutions had also free boarding houses. The agraḥāras were not small in extent i.e. the agraḥāra of Tālgundur consisted of 32,000 Brāhmins with 12,000 Agnibottrins.<sup>7</sup> Women also used to get education. The Jain Monastery of Viḍal consisted of 500 women pupils.<sup>8</sup> The town of Belgāmi alone consisted of seven Brāhma-puries, three Puras, five Mathas and several Agraḥāras.<sup>9</sup> Thus the services rendered by these institutions in historical time are really marvellous and eminent indeed !

1. Rice, Mysore and Coorg from the Inscriptions, p. 179

2. cf. *Supra*

3. E. C. VIII, Sb. 249; cf. Dr. A. V. Subbiah, QJNS. VII, p. 166.

4. E. I. XV, I. C.

5. E. C. VIII, Sb. 253.

6. Hyderabad Arch. Series, No. 8. p. 48

7. E. C. VII, Sk. 186.

8. S. I. I. III, p. 225.

9. Mookerji, op. cit., p. 287.



## CHAPTER VI

### LANGUAGE AND LITERATURE

Introductory — Dravidian and Kannada — Antiquity and History — The Periods — Centres of Kannada — Patriotic feelings — Kannada and other Languages — Kannada Alphabet — Metre — Their Literature

#### I Introductory

If the Dravidian nature of the Indus Valley Script stands its test of trial in the long run, then two factors may emerge on the scene, namely, that the origin of the Dravidian language can be traced to the hoary pre-Vedic times, and that even the Brāhmī was evolved out of it. Apart from the close connections between the Ancient Median Language or the Finish of North Europe or even the Ostiak of Siberia, and the Dravidian, still the very fact of the existence of a close affinity between the Dravidian and the Brahui, a non-literary language of Baluchistan, should give us courage to believe the above theory - even on account of the vicinity of Baluchistan and the country of the sites of Mohenjo Daro, Chanhu Daro and Harappa. However, we should still wait for further researches in this direction.

#### II Dravidian and Kannada

The total number of Dravidian speaking population now is about 60,460,000 out of which the Kannadigas number about 10,368,515 millions in all <sup>1</sup>. The group of the Dravidian languages comprises of the Tamil, Kannada, Telugu, Malayālam, Tulu, Kodagu, Toda, Kota and Badage. Of these the first four alone have their own alphabets, grammar and literature. Kannada also belongs to the Pañca-Drāvida group of languages — the remaining four of the same being Tamil, Telugu, Malayālam and Tulu. Some scholars have, however, introduced the Marāthī and Gujarātī in this group.<sup>2</sup> But we are not in a position to agree with the same especially in view of the data available to us at present.

1 *Census Report of 1901*, cf also Barnett, *Antiquities of India*, p 35. The later reports are not so reliable.

2 Cf R. Narasimhacharya, *Karnataka Kavacarite*, I, p 'XI.

### III Its Antiquity and History

The early Indian literature supplies us with some significant words of Dravidian origin. The expressions *Perum*<sup>1</sup> (Lord, from Dr *Per*), *ambā* (mother, from Dr *Ammā*), *Mūradeva*<sup>2</sup> (Kārtikeya, from Dr *Mūruga*), *Śiva*<sup>3</sup> (red, from Dr *Śivan*), and *Sisna-deva*<sup>4</sup> (a nude God, from Dr. *Sinnu*) occur in the Rgveda. The expression *Pulinda* (a tribe in South, from *Puli Huli* tiger) is used in the Aitareya Brahmana<sup>5</sup>. The Taittiriya Āraṇyaka speaks of *Nārāyaṇa* (God lying on waters, from Dr *Nīr* water). The Mahabharata uses the expression *Eduka* (meaning Stūpa, a Megalithic tomb, from Dr *elu*). All these terminologies give us a bare clue to the effect that the original inhabitants of India had a nude God Śiva, Ammā and Muruga as their deities, and that the custom of building Megalithic tombs was in vogue amongst them. Rev Kittel in his Introduction to the *Kanarese English Dictionary* has given a long list of Sanskrit words originally derived from the Dravidian. We propose to enumerate a few of them here. *Mandira* (temple, from Dr. *Mane*), *Patta*, *Pattana* (town, from Dr *Paṭu*), *Kuta* (a house), *Bhilla* (a mountaineer, from Dr *Billa*, *Bil*), *Muni* (a sage, from Dr. *Mun*), *Nata Nātaka* (province, from Dr *Nadu*), *Maru* (mountain or rock from Dr. *Maradi*), *Malaya* (mountain from Dr *Male*), *Pālī* (village, from Dr. *Palli*), *Kanaka* (gold, from Dr *Kenka*, *Ken*), *Pulinda* (tribe, from Dr *Puli Huli* tiger), *Muktā* (a pearl, from Dr *Mutlu*), *Āt* (man, as in Pañcala), *Mīn* (a fish, from Dr *Mīn*), *Eda* (a kind of sheep, from Dr *Erata*) and others.

All this clearly indicates an independent civilization of the non Aryan peoples since originally. The existence of the numerous Megalithic tombs, the early tribes of Pulindas (whose *Lāñcchana* seems to have been the tiger), the Matsyas, the Pāndyas, the Tāmilis (from *tamas* + *ilā* = nether world or Pātāla), the microliths, and other finds do indicate the nature of the early civilization of the non Aryans. They are designated as Vratyas in early Indian literature.

1 Rgveda X, 36.8

2 Ibid, VII, 104.24

3 cf Keith *Religion and Philosophy of the Vedas* I, p. 145 Rgveda, 10.92.9

4 Rgveda, VII, 21.5 X, 99.3

5 cf *Supra*

and the expression *Druid*—*Dravida* (from *Dramiḷa*—*Tamil*) seems to have been applied both in the West and East, mainly because the last vestiges of their civilization remained in the *Tamilian tract* alone. It is worth noting that the *Mahābhārata* locates the *Dravidas* in the *Tamil land*.

#### IV The Periods

The Rev. F. Kittel<sup>1</sup> has proposed three periods. The classical (from the 10th to the middle of the 13th Cen. A. D.), Medieval (to the end of the 15th Cen.) and Modern (which begins after the 16th Cen. A. D.) Rice<sup>2</sup> divides the same into three but different periods i.e. *Pūrvada Halegannada* (primitive Kannada terminology with the seventh century A. D.), *Halegannada* (Old Kannada, 7th to 14th Cen.) and *Hosa gannada* (since that time onwards). R. Narasimhacharya agrees with the same view<sup>3</sup>. But it should be noted in this connection that the advent of the *Kavirājamārga* (9th Cen.), the beginning of the *Śaiva* (12th Cen. A. D.) and later *Vaiṣṇava* (16th Cen. A. D.) literature respectively, have really marked the different stages of the development of the Kannada language. The characteristics of the language in the Pre *Kavirājamārga* period possess an individuality of their own. So the three later periods evidently mark a transition from the Pre-*Kavirājamārga* period.

**Pre Kavirajamarga Period** It should be said that this period abounds in literary activity of the first order. The Minor Rock Inscriptions of *Aśoka* are the earliest specimen of *Brahmī* in Southern India. Next follows the *Brāhmī* inscription discovered at *Vadagaon* in the *Belgaum District*. The various coins and inscriptions of the *Sātakarnis* and *Cutu-Sātakarnis* indicate the early instances of *Prākṛt*. 'The purest Kannada inscriptions found up till now are the *Halmidi* (*Mysore*) inscription of the fifth century A. D., the *Śirguppi* (*Dharwar District*) inscription of *Vānasettī-arasa* of the sixth century A. D., and the *Bādami* inscription of *Mangaliśa* of 578 A. D. (in *Bādami Cave No 3*)'

Kannada must have been a spoken language since very early times. The expression *Magoḥ* (along with *Brakhmaṇoḥ*) used by

1 Kittel, *A Kanarese English Dictionary*

2 Rice, *Mysore and Coorg*, I, p 394.

3 Narasimhacharya, *op cit*, I, pp 17-18

Ptolemy is evidently derived from the Kannada word *Magu*. According to Hultzsch, B L Rice and Grierson the Greek letter found at Oxyrhynchus contains words identifiable with those of Kannada e.g. *Brathis*=*ber adisi*, *Kottos*=*Kudisu*, *Bere koicu* *Madhupātrakkē haki*, etc. It is also evident that Sanskrit also had travelled to this land since before this period. According to Jain tradition Kannada was one of the eighteen alphabets invented by Brahma the daughter of Rsabhadeva, the first Tirthankara. There is a curious inscription (9th Cen A D) in a Jain temple in the Deoghar Fort containing specimens of different alphabets mostly Dravidian.<sup>1</sup>

The earliest writers who flourished in Karnataka during this period were the poets Samantabhadra (400 A. D) Kaviparamesthi (550 A. D), Puṣyapada, Śrīvallabhadeva (650 A. D), author of Cudamani (Tattvartha Mahāśāstra), and Śyamakundacarya (650 A. D). The Kavirajamārga refers to the following authors and their works (1) prose writers like Śvetāmbara Jain Vimāla (777 A. D), author of Praśnottaramāla in Sanskrit, Udaya Cola, son of king Somanātha(?), author of Udayādityalankara, Nāgarjuna, author of the medical work Nāgarjuna Kaksaputa, Jayabandhu, author of Sūpasātra, and Durvīmīta (600 A. D) writer of Śabdāvatara, Guṇadhyā's Brhatkathā in Kannada, and the commentary on the fifteenth Sarga of Bhāravi's Kirātārjuniya, and (2) Poets like Śrīvijaya, a Sabhāśada of king Nṛpatunga, author of Candraprabhāpurāṇa, Kavi śvara, Pandita, Candra, Lokapāla, Jayabandhunandana, author of Sūpasāstra (in Campu style), and Saṅgotta Śivamāra (800 A. D), author of Gajasāstra (cf also *infra*,)

In his eminent work Mr Dinkar A. Desai<sup>2</sup> refers to the linguistic characteristics of the literature of this period.

Accusative or second casing	Ān instead of An
Genitive	Ā instead of A
Locative	U instead of o
Verb sign (Ākhyātā pratyaya)	Ān or On Ār Or instead of Ar

Negative Predicate sign (Nisadhapratyaya) Ā instead of A. Further the letter Ba at the commencement of a word is Va, ĩ changes

1 Report on the Hindu and Buddhist Monuments Northern Circle for 1918 p 19

2 Desai, 31s

into *ḍ* in this period. A double sound occurs in some words instead of a single Talakkadu for Talekadu.

It should also be noted in this connection that Pulikeśi II seems to have taken a keen part in giving an impetus to Kannada language and literature.

The numerous inscriptions and words like Kanhada sandhi viganin, Nada heggadē etc. do indicate the sentiment.

**Transition from the Jain to the Saiva period** The second period lasted till about the middle of the 12th century with the changes mentioned above. The transition from the second to the third period is again interesting.

‘During this period the letter *l* was entirely dropped, and its place taken by *la* or the half letter *r*. The letter *pa* at the commencement of a word and in verbal forms was changed to *ha*. And there was a negligence in the observance of the rule of syntax and rhyme (prose).

‘Besides this the Campu becomes rather out of vogue and the other metres Satpadi, Tripadi and the Ragalē come into existence. The Sangatya and the Vacan come into prominence.’<sup>1</sup>

**Transition from the Saiva to Vaisnava period** The writings of Śrīpadarāya most probably indicate the beginning of the new period. As Mr. Rice aptly expresses it, “Many ancient verbs and nouns fall into disuse. The letter *ra* begins to be used laxly in alliteration with other letters, and is finally dropped altogether. Verbs, nouns and suffixes hitherto having consonantal endings, now have the vowel *u* added to them to assist enunciation. The form of the present tense is changed and a contingent future is newly introduced.”<sup>2</sup>

## V Centres of Kannada

We have already discussed the problem regarding the boundaries of the Karnāṭaka empire in the different periods of its history. The Kannada language also was spoken in a vast portion of Southern India. As the author of the Kavirājamārga refers to it.<sup>3</sup>

1 Rice *A History of Kanarese Literature* p. 57

2 Ibid p. 78

3 Kavirājamārga 1, pp. 36-39. Rice *Kanarese Literature*, p. 29



"In all the circles of the earth  
 No fairer land you will find,  
 Than that where rich sweet Kannada  
 Voices the peoples' mind"

Again the author states that Kisuvoḷāl, Kopana, Onkunda and Purigere formed the centres of the Kannada language.<sup>1</sup> The master poet Ādi Pampa refers only to Purigere. The further history of Kannada language depended more on the destiny of its rulers. Along with this, we agree with R Narasimhacharya when he says that, there were no Northern and Southern Schools of Kannada, wherever such references occur, they happen to be mere translations of Dandin.<sup>2</sup>

## VI Their Patriotic Feelings

The Kannada authors have shown a definite sense of patriotic feeling for their mother tongue. In fact since the time of Pulikeśin II, who for the first time tried to introduce Kannada words in the administration (*cf. supra*), we find regular efforts were made to keep up the purity of the Kannada language. In fact the author of the *Kavirājamārga*, Durgasimha (c 11th cen A D) and Nayasena (c 12th cen) have all expressed such a patriotic feeling. The famous Andayya went one step further and composed the "*Kabbigara Kāva*" in pure Kannada, as even free from its original element of the admixture with Sanskrit. He also expressed his feelings about the same. Later Raghunātha, the author of the *Anubhavāmṛta* says about the Kannada language

"Easy is Kannada like the plantain stripped of skin, like the sugarcane with the covering removed, like milk cooled to comfortable warmth"<sup>3</sup>

Again, the eminent Vaiṣṇava poet Jagannathadāsa challenges the position of the haters of the Kannada thus:

1 *Ibid*

2 *Karnataka Kavīcarita*, II, Intro, p 16

3 Iyengar, *Popular Culture in Karnataka*, p 91

"Having perceived the disc of the sun, if a thief instead of bowing at it, through hatred despises it – is that a defect in the Sun (itself)? Even so, of what avail would it be, if anyone hates this work because it is not in Sanskrit" <sup>1</sup> ?

Besides, the mighty services done by the great Jain Ācāryas, Basava and the Śiṣaśaranas, and the Haridāsas, towards the enrichment of the Kannada language shall ever be remembered with reverence by futurity.

## VII Kannada and other Languages

Karnāṭaka has undergone so many vicissitudes in regard to its political activities that it is natural enough to conclude that there must have been a mutual influence between Kannada and other languages like Arabic, Marāṭhī, Hindustānī, Tamil and Telugu. A detailed study of these languages and the Prakṛts of the various periods do indicate this.

Kannada seems to have wielded a vast influence on the Marāṭhī and Telugu literature. One would find surprising that the famous Mahārāṣṭrian saint Jñāneśvara has rendered almost the whole of the teaching of Siddhānta Śaivism – whose main centre was Beḷgāmi in Karnāṭaka – in his Anubhavāmṛta. Further the Jñāneśvarī contains innumerable words of Kannada origin. It is also worth noting that the great Jain writer Pradyotanasūri (7th cen. A.D.) mentions in his Kuvalayamālā that Paṭṭaṇa formed an important centre of Karnāṭaka.

As in the case of Marāṭhī, Kannada greatly influenced the Telugu literature. Nārāyaṇa Bhaṭṭa is said to have known the three languages Karnāṭaka, Prakṛt and Paśācika. The Bhārata of Pampa seems to have acted as a great source of inspiration to Nanniah while writing his famous Mahābhārata. Śrīnāka admits that he made use of pure Karnāṭaka style. The political compositions of Nannecoḍu contain many Kannada words. It is also said that Pampa and Nīgavarmā hailed from the Āndhra country.

## VIII Kannada Alphabet and Metres

**Kannada Alphabet:** Rice summarises the whole position regarding the Kannada Alphabet thus: "The Alphabet is consequently syllabic and follows the orderly arrangement of the

1. *Harikathāṃṛtasāra*, 16, Vs 34-36.

**Sanskrit Alphabet** It even includes forms for ten aspirates, two sibilants and certain vowels and a semi vowels not required for Dravidian words, but there have been added five characters ( ē, ō, īa, ra, la ) for sounds not occurring in Sanskrit "2

**Metre** Though in the early centuries the borrowing of the Kannada authors was rather on a large scale, still after the 10th century A D they began to compose poetry in their own metres e g Pada, Suladi, Ugabhoga, Tattva suvali, Sloka Kandā, Vacana, Gadya Śisapadya, Vṛtta, Dvīpadi, Tripadi, Caupadi, Satpadi, Astapadi, Ragale, Yalapada, Sangatya, etc The Campu style was evidently borrowed from the Sanskrit

## IX (i) Kannada Literature

The literary contribution of Karnātaka is at once rich and all sided In fact the works of the Kannad gas are available at present in three different languages, namely Kannada, Sanskrit and Telugu They cover almost all the branches of study Philosophy, Religion, History, Biography, Poetics, Romance, Drama, Folksongs, Medicine, Grammar Astronomy, Palmistry and other Sciences Out of the numerous Kannada authors only the names of about 934 are available, out of which are 174 Jains, 427 Vīraśaivas, 229 Brahmins and 104 of other communities It is also worth while to note that this list includes the names of about 42 women writers, ( among whom Kāntī was the first Jain poetess ), 5 Emperors and 75 Mahāmandaleśvaras and Rājas The sweet and melodious notes of the psalms of Purandaradasa, the easy flow and rhythm of the lines of Harihara, the grace, ease and beauty obtaining in the works of the ' Three Gems ' Pampa, Ponna and Ranna still produce a soothing sensation in the minds of the readers However, we shall now try to give a brief survey of the works of these eminent Kannada writers.

### (ii) Epics and Puranas

The contribution of the Kannada writers in connection with the writing of Epics and Purānas is marvellous indeed Besides rendering the two Sanskrit epics the Rāmāyana and the Mahābhārata into Kannada, they have composed Purānas dealing with the life-sketches and doings of either the Jain or Śaiva saints. There are also two

versions of the epics e. g. Jain and Brahmin. We propose to give a short survey of the same.

### (a) Ramayana

The Jain and Brahmin writers have rendered the Sanskrit Rāmāyana into two different versions e.g. Jain and Brahmin.

**Jain Version:** Nagacandra or Abhinava Pampa (c 1105) was the first to compose the Jain version of the Rāmāyana. As Rice has rightly suggested it, "the work has a Jain atmosphere, (and) while the main trend of the narrative coincides with that of the Vālmīki Rāmāyana, there is a very wide difference in details".<sup>1</sup>

Besides this, there were other Jain writers who handled the theme similarly i.e. Kumudendu-Rāmāyana in Satpadi (c. 1275) by Kumudendu, Rāmacandracarita by Candrasekhara and Padmanābha (1700-1750), and Ramakathāvatāra (in prose) by Devacandra (c 1797). Further the Cāvundarāya-Purāna (978 A. D.), the Dharmāmṛta by Nayasena (1112 A. D.) and Pūnyaśrava (1331) by Nāgarāja also give an account of the story of Rāma. The Rāmāvatārakathā by Devacandra (c. 1838) is based on Pampa-Rāmāyana.

**Orthodox Version:** Narahari (c. 1500) was the first poet to detail the story of Rāma e.g. popularly known as Torave Rāmāyana in an orthodox fashion or the Brahmanical standpoint. He was a master-poet and styled himself as Vālmīki at Torave. Later other works followed. Tirumala Vaidya (1650) completed the portions left unfinished in the major work Vālmīki-Rāmāyana. Further the works i. e. Timmarasa's (c. 1708 A. D.) Mārkaṇḍeya-Rāmāyana and Timmarāja's (c. 1708) Ānandā-Rāmāyana are of great merit.

### (b) Bhārata

There are some famous works on the Mahābhārata in Kannada. **Jain Version:** After Kavi Vyāsa (c. 900 A.D.) the famous poet Ādi

1 Cf. Rice, *Kanarese Literature*, pp. 34-35. The narrative introduces these changes: Rāksasas are designated as Vidyādharas, (2) Brāhmanas are replaced by Jain Yatis, (3) Sugrīva and Hanumanta are treated as men whose banners had the figure of a monkey (Vānaradhvaṇa) and (4) Rāma's mother is said to have been Aparājita.

Pampa (born in 902 A.D.) one of the 'Three gems' of his time, composed the work called *Vikramārjunavijaya* (941 A.D.), popularly known as Pampa Bhārata. It is the most excellently written work in Kannada poetry. He gave a Jain colouring to the original Bharata and effected many changes in the original story.<sup>1</sup> Later Salva wrote a work on the same which is better known as Salva Bharata.

**Brahmanical Version** The two famous works on the Bhārata written from the Brahmanical standpoint are the *Gadugina-Bharata* by Nārayana (15th Cen.) known by his *nom-de plume* 'Kumaravyāsa', and the other Jaimini Bharata by Laksmīśa, who wrote it in satapadi, and 'is the best specimen of its style'. Later the poet Timmanna (c. 1510) wrote the remaining *parvas* after the Śānti (which were left unfinished by Kumāravyasa). Further Nagarasa of Pandharpūr wrote the *Laksmakavi Bhārata* (c. 1728) in satpadi.

### (c) Bhagavata Purana

The Bhagavata became the Handbook of the Vaiṣṇavas as it mainly contained the story of their overlord Kṛṣṇa. The following works are famous: (1) Kannada rendering by Cātu Viṭṭhalanātha (c. 1531), (2) the prose commentary of Cikkadeva Raya (1672-1704 A.D.), and Prasanna Venkateśa's Kṛṣṇalīlabhyudaya (10th chapter of the Bhagavata), the last of which is famous and popular even to this day. Further there is the prose version of the Bhāgavata under the title 'Kṛṣṇaraja-Vāṇivilāsa' reproduced under the patronage of Kṛṣṇarāja Wodeyar III (1799-1868).

### (iii) Jain Puranas

Especially during the second and third periods the Jains wrote various Purāṇas either regarding the lives of their 24 Tīrthankaras or the sixty three (Trisasti) great people, who, it is said, flourished in ancient times. The following are some of the main Purāṇas written by the Kannada authors: the *Harivamśa* or *Neminātha Purāṇa* by Guṇavarmā (10th cen.), the *Ādi-purāṇa* by Ādi Pampa (date cf. *Supra*),—which stands 'unsurpassed in style among the Kannada works', the *Śāntipurāṇa* by Poṇṇa, during the reign of Kṛṣṇarāja

(939-968 A. D.), the Ajita-Purāṇa by Ranna, one of the 'Three-Gems' (his other work being *Sāhasa-Bhīma* or *Gadāyuddha*), the Cāvuṇḍa-Rāya Purāṇa (dealing with the lives of the 24 Tīrthaṅkaras) by Cāvuṇḍarāya 'in 978 A. D., the Mallinātha-Purāṇa by Abhinava Pampa (c. 1105 A. D.), the Neminātha Purāṇa by Karnapārya (c. 1140), the Candraprabhā Purāṇa (1189) by Aggaḷa, the Vardhamāna Purāṇa (c. 1195) by Ācaṇṇa, the Harivaṃśābhyudaya (c. 1200) by Bandhuvarma, the Pārśvanātha Purāṇa (1205) by Pārśva Pandita, Anantanātha Purāṇa (1230) by Jaṇṇa, Puṣpa-danta-Purāṇa (c. 1235) by Guṇavarmā II, Śāntiśvara Purāṇa (c. 1235) by Kamalābhava, and Neminātha Purāṇa (1254) by Mahābalakavi.

**Puranas on the life of Jain Saints:** Many works have been written in regard to the life-stories of the Jain saints. The following are more famous: the Dharmanātha Purāṇa (1385) by Madhura, the Nemi jioṣa (1508) by Maṅgarasa, the Śāntinātha (1519) by Śāntikīrti, the Candraprabhā (1550) and Doddarāṅka (1578) by Doddāyya, the Bharateśvara caritre (who according to the Jains was a Jain) by Ratnākaravarni (c. 1557), the Munivaṃśābhyudaya by Cidānandakavi (c. 1680), and the Bijjalarāya-caritre (Jain version).

#### (iv) Lingayat Literature on the Lives of their Saints

The Lingāyats of Karnātaka have provided us with works dealing with the lives of the 'sixty-three' ancient saints Trisastipurāṇtanaru, their founder Basaveśvara and other Śivaśaraṇas. The following are among the most important ones: The Basava Purāṇa (1369) in saṭpadi metre by Bhīmakavi, the Mahā-Basavarājacaritre (c. 1500) by Siṅgi-rāja, the Vrsabhendra-Vijaya (1671) by Sada-kṣradeva, the Padmarāja Purāṇa (1385) by Padmānāṅka, the Cennabasava Purāṇa (1585) by Virūpākṣa Paṇḍit, the *Prabhuliṅga* (or of Allamaṇḍabhu) (c. 1430) by Cāmarasa, the Siddharāma Purāṇa (c. 1165), and the Pavāda of Basavarāja (c. 1700) by Maṇuḷasiddha.

**Lives of Lingayats, Acaryas and Puratanas:** The following works are important in this connection: the Ārādhyā-Caritra (c. 1485) by Nilakaṇṭhācārya, the Rēvaṇa-siddheśvara Purāṇa (c. 1500) by Caturmukha, the Rēvaṇa-siddheśvarakāvya (1413)

by Mallannā, the Caturāsya Purāṇa ( 1698 ), the Saupdara-Purāṇa ( c. 1450 ) by Bammaṣasa, Purāṇanara tripadī ( c. 1500 ) by Nijagunṣyogī, Trisastī-purāṇanara Caritre ( c. 1500 ) by Suranga Kavi ( of Puligere ), the Virāśaivāmṛita-Purāṇa ( 1513 ) by Gubbī Mallanārya, the Tribhuvanatilaka sāṅgatyā ( 1519 ) by Viruparāja, the Basava-purāṇada-purāṇanara Caritre ( c. 1550 ) by Kumāra Cennabasava, the Gururājacaritre ( c. 1650 ) by Siddhanañjeśa, the story of Nannayya by Kavi Mādanna ( c. 1650 ), and the Śantilinga-deśika ( 1672 ).

### (v) Philosophy and Mysticism

#### (a) Jain Contribution

The following works are important : The Dharmāmṛta (a book on morals, by Nayasena, the translation of the work called Dharma-parīkṣā by Vṛttavilāsa ( c. 1160 ), the Samaya parīkṣā by Brahmasīva of Pottinagere, the Triloka śataka ( 1557 ) by Rātnākara-varma, the Jñānabhāskaracarite ( 159 ) by Nemanna, the Kannada work Rātna-karandakā by Āyita varma ( c. 1400 ) and the Jinamunitanaya ( c. 17th Cen. A. D ).

#### (b) Virasaiva Philosophy and Mysticism

Here is a list of important works on Virāśaiva philosophy and Mysticism .

**Virasaiva Philosophy :** The works Satsthalavacana, Kālayānava-cana, Mantra, Gopya, Ghaṭicakravacana and Rājayogavacana by Basava, the Sivatatva cintāmaṇi by Cintāmaṇi ( c. 15th Cen ) the Nurundu-sthala by Jakkanārya ( c. 15th Cen.), the Saptakāvya by Guru Basava, the Avadhūta Gītā, the Praudharājacaritre by Adṛśya ( c. 1595 ), the Śaṭsthala Jñānāmṛta by Tontada Siddheśvara or Siddha-lingayatī ( c. 15th Cen ), the commentary on the Sanskrit work Śivayogapradīpikā and the Vivekacintāmaṇi by Nijaguna Śivayogī ( c. 15th Cen. A. D ), the Bbāva Cintāratna ( 1513 ) and the Virāśaivāmṛta ( 1531 ) by Mallanārya, the Sarvajñara Padagalu, which are words of wisdom composed by the famous Sarvajña, the Śivādhikya Purāṇa ( 1611 ) by Basavalinga, and the Brahmottarakūṇḍa

**Vacana Literature** · The Śivaśaranas have composed thousands of Vacanas dealing with the Virāśaiva mysticism. As Mr. Rice aptly puts it: "In form the Vacanas are brief disconnected

paragraphs, each ending with one or another of the numerous local names under which Śiva is worshipped. In style, they are epigrammatical, parallelistic and allusive. The names of about 213 Vakanakāras (twenty eight of them being women) are known to us uptill now. About 168 amongst them have titular names (*nom-de plume*).

Besides Basava, Cennabasava and Allama Prabhu, the following authors also attained prominence. Ittappaṣya, Cennaya, Macideva, Sangayya, Muddaiah, Kamideva, Kamappa, Rāmanna, Ketayya, Maraiya, Basavanna, and Bemmana. Equally remarkable for their marvellous poetry are the following Lingāyat women: Gangambike, the wives of Mallaiyya, Kundarmañcanna and of Urulinga Peddie, Mahādeviakka, Mukṭāyakka, Remnavve, Kalavve, another Remnavve and another Kālavve, Recavve, Gangamma, sister Nagāyī Goggavve, Musammā, Thāyamma, Guddavol, Satāyakka Remamma and Suvāna Devī.

### (c) Advaita Philosophy

Apart from the works on Advaita in Sanskrit, Kannada writers have made some original contributions through their mother tongue. The Anubhavāmṛta "Nectar of Fruition," a leading text book on Vedānta by Ranganātha or Rangāvadbhūta (c. 1750), and the Jīvasambodhana by Bandhuvarmā.

### (d) Madhivism

Besides their numerous contributions in the field of Sanskrit, the Mādhvas have produced wonderful specimens of literary art in the field of Kannada literature. Especially the school of the Haridāsas has done an immense service towards the enrichment of Kannada culture. Some of them had their own titular names and others not. The following Haridāsas are rather prominently known. Naraharītīrtha (originally known as Śāmaśātri, 13th Cen. A. D.), Śrīpādarāya (15th Cen. A. D.), the author of the Bhramara, Gopī and Venī Gītās respectively, Vyāsarāya, also known as Candrikācārya (1447-1539), the author of Tarkatāndava, Nyayāmṛta and Candrikā (all these are in Sanskrit), Purandaradāsa (1484-1564), Kanakadāsa (of the same era), the author of Narasimhastotra, Mohanataranginī, Rāmadhānyamantra and Haribhaktisāra; Vādirājātīrtha or Soderāju (1480-1600), the author of



numerous works—16 in Sanskrit and 7 in Kannada<sup>1</sup>, Vijayadāsa ( 1687 1755 A. D. ), Gopāladāsa ( 1717 ), the famous author of the *Hatavada*, Jagannāthadāsa ( 1727 1809 ), the eminent author of the *Harikathamrtasara*, Gṛīyammā ( 18th Cen ), Prasannavenkateśa, Gurugopaladāsa, Vasudevadāsa and others. They composed hundreds of mystic psalms, many of which are available even to this day.

### ( vi ) Sangatya

The Sangatya is a purely Kannada form of composition especially intended to be intoned to the accompaniment of a musical instrument. It came into vogue into the fifties of the 13th century. The following are some of the most important works. The earliest works in this form are the first two works *Añjanacaritre* and *Tripuradahana* by Śiśumayana ( c 1231 A. D. ). Various Purāṇas, life sketches and works on morals etc. are usually written in this style e. g. the *Bharateśa Vaibhava*, *Gommateśvara*, *Colarāja-sangatya* etc. It should also be noted that the life sketches i. e. the *Kumārārāmacaritre* by Nāñjunda and the *Kanthiravanarasaraja-caritre* were written in this form.

dealt with in literature as being less refined—are of immense interest. Mr Masti has referred to some songs that are in vogue in different parts of Karnātaka e g. Śrī Rangapatni, Malnād and other places. The ballad of Ranganāyaka and Rani of Nagar, story of Yallammā and further of a lover and his beloved are interesting.<sup>1</sup>

### (xi) Yaksagana and Kannada Drama

We need not go here into the details of the problem regarding the existence of the theatre in medieval Karnātaka. However, the theatres have been constantly referred to since the time of Ādi Pampa.<sup>2</sup> While opining that, "the present drama developed out of the Killekettas and Dāsa-plays", Prof. Kundangar further observes that, 'the ancient Kannada drama had its origin in the Yaksagāna, a sort of pantomime . enacted on the stage to the accompaniment of music and dancing'.<sup>3</sup> The Tula dynasty seems to have introduced these 'Kathākalis' (which later on developed into Yaksagānas) in Karnātaka. Raghunātha Nāyak wrote the Śrī Rukminīvīṭa.<sup>4</sup> As Kundangar rightly says, "From the 17th century onwards down to the very beginning of the 19th century the play-writers took themselves to the writing of Yaksagānas which became more and more attractive, and finally Hanumadvilāsa, Pralhāda, Gayācaritṛe, Draupadī vastrāharana, Bānāsura and Kṛṣṇapārījāta held the the tre-goers almost spell bound". Further he states that, from the end of the 17th century onwards down to the present day nearly 1,500 dramas have been written, about 500 of which are preserved in the Mysore Library.

The oldest extant drama available to us is the Mitravinda-Govinda (a translation of the Sanskrit work Ratnāvalī) by Singarāya (1680). Otherwise it is said that Mummadī tamma-Bhūpāla is the earliest playwright.

1 cf Iyengar, *Popular Culture in Karnataka*, pp 106 ff

2 Cf Pampa, *Ādi Purāṇa*, I, 45, Ranna Gadāyuddha (932) exhibits the stage direction, E C, Sb Ins No 28, depicts Vira Ballala as an actor

3 Kundangar, '*Development of Kannada Drama*', J B B R A S VI, p 314

4 *Ibid*

numerous works-16 in Sanskrit and 7 in Kannada<sup>1</sup> Vijayadasa ( 1687 1755 A D ) Gopaladasa ( 1717 ), the famous author of the Hatapada Jagannathadasa ( 1727 1809 ), the eminent author of the Ha ikathamrtasara Gityamma ( 18th Cen ), Prasannavenkatesa Gurugopaladasa, Vasudevadasa and others They composed hundreds of mystic psalms many of which are available even to this day

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### [( vii ) Satakas

The Satakas are generally written in Vritta, Satpada and Kanda They deal mostly with topics of high philosophy and morals The following are very important the Candracintamani Sataka ( 1070 ) by Nagavarmā the Pampasataka ( 1185 ) by Harihara Somesvara Sataka ( 1195 ) by Somesvara the Svadhava Sivavallabhi and Aipuri Satakas by Maggeya mayideva ( 1430 ) the Triloka and Aparajitesvara Sataka by Ratnakaravarni ( c 1557 ), Sivamahima sataka by Cennamallikarjuna ( 1560 ) Pampavirpa Sataka by Hiriyaruranga ( 1650 ) Pas ima Rangadhama Sataka by Lakshmayya ( 1700 ) Virabhadraraja Sataka Sankara Sataka by Sankaradeva ( 1620 ), and Ista Sataka by Kadasiddhesa ( 1725 )

### ( viii ) Folksongs

This is an interesting form of literature by itself Mr Masti Venkatesa Iyengar has given a beautiful survey of the literature on the subject 'The songs of the cart men, the cowherd, the women grinding on the stone, village folks village lover, the gardener and others-being composed on all the other topics which are not generally

dealt with in literature as being less refined—are of immense interest. Mr Masti has referred to some songs that are in vogue in different parts of Karnāṭaka e g Sṛī Rangapatnī, Malnād and other places. The ballad of Ranganayaka and Rani of Nagar, story of Yallamā and further of a lover and his beloved are interesting.<sup>1</sup>

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1 cf Iyengar *Popular Culture in Karnataka*, pp 106 ff

2 Cf Pampa *Āḍi Purāṇa*, I 45 Ranna *Gaḍayuddha* (932) exhibits the stage direction E C Sb Ins No 28, depicts Vira Ballala as an actor

3 Kundangar, *Development of Kannada Drama*, J B B R A S VI, p 314

4 *Ibid*

## (x) Romance

About two works of romance written in Kannada are available. Deva Kavi (c. 1200) wrote the *Kusumāvalī* in Campū. After the fashion of Nemicandra's *Līlāvatī*, it is also a love story. Further, the *Udbhatahavya* was written by Somarāja in 1222 A. D.

## (ix) Scientific Literature

It is really unique that the Kannada authors have their own say on every branch of study i.e. Science of Cooking (*Sūpaśāstra*), Science of Horse, Elephant and Cow (*Aśva*, *Hasti* and *Go śāstras*), Medicine, Astrology and Palmistry, Art of Love (*Smaraśāstra*) etc. They have also produced wonderful works on Grammar, Prosody and Poetics.

**Grammar.** The chief works on Grammar are, the *Śabda-smṛiti* and *Bhāṣābhūṣana* by Nāgavarmā (1145), the *Śabdamani-darpaṇa* by Keśirāja (1260), and the *Śabdānuśāsana* (1604) by Bhaṭṭākalanka.

**Poetics.** The following are the important works on 'Poetics'. the famous work *Kavirājamārga* by Nṛpatunga (or Śrī Vijaya?), *Kāvyaśāloka* (1145) by Nāgavarmā, the *Udayādityā-lankāra* (1150) by Udayāditya, the *Mādhavā-lankāra* (1500) by Mādhava, the *Śrīnagara Ratnakara* by Kavi Kāma (1200), the *Rasaratnākara* and *Śārada-vilas* (1550) by Śālva, the *Narasā-lankāra* by Timma etc.

## (xi) Other Works

Further, there are other important works like the '*Kabbigara-Kāva*'—otherwise called as '*Sobaginasuggi*', *Madanavijaya* and *Kāvana Gellu*, written by Andayya (c. 1235), and numerous translations of the original Sanskrit works such as the *Pañcatantra* etc.

## (xii) Telugu Literature

As Mr. Dutt rightly observes, "The bulk and the best part of the Telugu literature which affords the greatest delight to the minds of the Āndhras, is the product of direct patronage of Vijayanagara emperors and their viceroys. It is equally a striking phenomenon, that the above literature has grown both in volume and variety

under each Vijayanagara Dynasty <sup>1</sup> However, we shall have a brief survey of the main works produced by the Telugu poets under the shelter of the Vijayanagara emperors (In the Sangama Dynasty) the Uttara Harivamsam by Nacanna Soma, the Vikramārkacaritam by Jakkana the Kṛidābhūṛāmam by Vinukonda Vallabhamātya, (Under the Saluvas) the Sāluvaśhyudayam by Arunagirinatha, Jaimini Bhaṛatam and Abhijñāna Śākuntalam by Pina Viranna (During the Tulu Dynasty) the Varāha Purānam and the translation of the Sanskrit work Prabodha Candrodaya by the joint authors Nandi Mallayya and Ghanta Singayya, the Manucaritra by Peddana the Āmukta-Mālyada by the emperor Kṛṣṇadevarāya, the Pārijātāpabaranam by Timmana the Rādhāmādhava by Yellanārya or Rādhāmādhava Kavī the Tārakabrahmarājīyam (by the same author), the Kṛṣṇa Arjunasamvādam by Gopa, the Rājasekharacaritam by Mallana (Under the Aravidu Dynasty) the Vasucaritra by Rāmaraja bhusana, the Kalāpurnodayam by Pingala Suranna, a contemporary of Shakespeare, the Raghavapāndaviya and Prabhāvatī Pradyumnām (by the same author), the Udbhatārādhyacaritram and Pānduranga mātmyam by Tenali Ramakṛṣṇa, and finally the Vesucaritram (1570 A D) (Under the Nāyakas of Tanjore and Madura) various Yaksaganas on subjects like Radha, elopement of Tara with Candra, Indra and Ahalyā etc., the Śaraṅadharacaritram by Camakuru Venkata Kavī, Ahalyasankrandanam by Venkata Nayak, the Tara śasankaviyayam by Venkatapati and finally Vijayaranga cōkkanatha by Ananta Bhupāla

### (xiii) Histories and Biographies

The Kannada literature abounds in histories and biographies of kings, philosophers and saints, who flourished in Karnataka. In fact no other province in India has really contributed to this branch of study so much as Karnataka has done. We have already dealt with part of the material under the various groups above. The following are equally important in the same connection the Kanthirava Narasaraja Carita by Nañjakavī, the Kanthirava Narasaraja Vijaya by Govinda Vaidya (c 17th Cen), Devaraja Vijaya by Dodda Deva Raya (1559-72), Cikkadevarāya Yaśobhusana and Chikkadeva Raja

1 K. Iswara Dutt Telugu Literature under the Vijayanagara Empire  
Vijayanagara Commemoration Volume p 53

Vamśāvali (1672-1704), Maisūra Arasagala-Pūrvābhyudaya by Puttāya (1713) and Rajendra nāmē (Chronicles of the Coorg Rājas) by Vira Rājendra of Mercara (1808), and Rājāvalikathe by Devacandra (1838)

### (xiv) Sanskrit Literature

The contribution of Kannadigas in the field of Sanskrit literature is marvellous indeed. In fact the working of the three schools of philosophy must have acted as a direct cause for the same. All the three Ācaryas were themselves eminent writers in Sanskrit (*cf. infra*). Further their disciples also wrote a number of works in Sanskrit. Besides there were works written by others in almost all the branches of study. The Śiva, Viṣṇudharmottara, Liṅga and Mārkaṇḍeya Puranas seem to have been written here. We give a brief survey of some important works. The Nalacampū of Trivikrama (10th cen A D), Kavītabasya of Halayudha, Udayasundarikatha of Sodhala, the Tattvapradīpikā of Trivikrama (late 13th Cen), the the Saṅgyayaratnāvalī by Padmanābhatīrtha (late 13th Cen), the Tattva prakāśikā and Nyāyasudhā by Jayatīrtha (c 1340), the Maṇi-māñjarī and Madhvaviṣaya by Narāyaṇa (c. 1360), the Sarvadarśana-saṅgraha of Madhava, the Commentaries on the Rgveda, the Brāhmaṇas and other works by Sāyaṇa, the Candrikā, Nyāyamṛta and Tarkatandava by Vyāsarāya, the Nītivākyāmṛta by Somadeva (10th Cen A D) the Mītasarā by Viṣṇuśeṣvara, (in the reign of Vikramāditya (1076-1126), the Vikramadeva carita by Bilhana, etc.

### (xv) Apabramsa Works

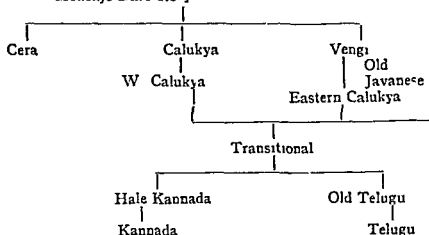
Karnāṭaka was also a seat of Apabhramśa language and literature. Puṣpadanta established himself at Malkhed and was working under the patronage of Bharata, the minister of the Rāstrakūṭa king Kṛṣṇa or Khottiga. He wrote the following works in Apabhramśa: Mahāpurāṇa (965 A D.), Nāyakumāracarita and Zasaḥaracarita. My friend Prof. Bhayani opines that Svayambhū, the great author of Paumacarita, must have flourished in Karnāṭaka as the Kannada intonation of his wife's name Sāmīyavvā indicates. A further study is necessary in this connection.

### III Appendix to Chapter VI

Burnell details the origin and development of the Kannada Epigraphy as follows

#### S Āśoka Character (cave)

[ The Āśoka character was mainly developed, according to Rev Heras, from the picto phonographic inscriptions at Mohenjo Daro etc ]



The other script which was in vogue in Karnāṭaka was the Nandi – Nagari. During the last fifty years or more, after Burnell published his work in 1878, many more materials have become available to us

**Materials** The materials used for writing consisted of stone (cf Royal grants, Mastigals, Viragals, religious endowments, etc), palm leaves plates of metal including gold and silver and prepared cloth. The innovation mainly was of Karnāṭaka. The use of paper came into vogue after the 11th Cen A D.

**Eras** The following Eras were used in Karnataka

- (1) Kaliyuga Era—the usually received date of the Kaliyuga being the March Equinox of 3102 B C
- (2) The Śāka Era
- (3) The Vikramāditya Era
- (4) The Calukya Vikrama Era

The Cycle of Bṛhaspati of sixty Samvatsaras was in vogue [cf Burnell, *South Indian Palaeography*, London, 1878]



## CHAPTER VII

### ART AND ARCHITECTURE

Some problems — Architecture — Sculpture — Music — Dancing —  
Painting

#### I Introductory

As in other branches of culture, Karnataka has created a unique position for itself in the field of art and architecture. The Indus Valley finds have provided us with the best specimens of art in general and temple-building in particular. In fact the representations contain all that was needed for image worship. The various representations of Śiva seated in a yogic posture of Śiva in a standing pose, of devotees seated on either side of the god and meditating on him, a devotee kneeling before him, the pitha and the prabhavali, indicate the most interesting features of the problem. The stupa and the later domical design seem to be the direct development of the Megalithic tomb, which was prevalent mainly among the non-Aryan population of India. The Aryans introduced the śikhara in the temple architecture later on. Karnataka made as its own both these schools and created a marvellous field for itself. It is worth noting in this connection that in ancient Karnataka sometimes whole villages consisted of artisans. The inscriptions always speak of excellent engravers (*Ruvart*) and like Hemadpant in the Maharashtra the names of Nila a vanara 'who built the setu in the time of Rama', and Jakanacarya have become house names for types of architecture in Karnataka.

We have already observed above that the Kannad gas were directly responsible for the caves at Karli, Kanheri, and others. In our opinion the similarity between the Badami caves and those at Elephanta may induce us to believe that Pulhast's march to that place e.g. Puri might have acted as an impetus to the artistic features there.

**Origin of the Temple** It has been admitted by scholars, with the exception of V. A. Smith, that the domical stupa is merely a development of the earthen sepulchral tumulus, the form of a tomb being naturally utilized for a structure frequently intended to conserve

bodily relics<sup>1</sup>. But Fergusson stated that the stūpa is the direct descendant of the sepulchral tumulus of the Turānian-races.<sup>2</sup> Hence agreeing with the main conclusion of Fergusson we may say that the stūpa was a direct descendant of these Megalithic tombs. For such a conclusion, we get evidences from the Mahābhārata and other Purānic records. It is said in the Mahābhārata that on the advent of the Kali era, 'they will revere edūkas' and further, 'the world shall be piled with edukas'.<sup>3</sup> Dr Kittel<sup>4</sup> is of opinion that the word Edūka is of Dravidian origin, it being derived from the Dravidian root *edu*, a bone; and that the word Edūka meant 'a wall enclosing bones'. This actually meant perhaps the Megalithic tombs themselves.

**Northern and Southern** Added to this, the Aryans while borrowing this system of temple worship, began to add to the strength of the indigenous gods by the creation of their own gods e.g. Viṣṇu and Brahma which are evidently of a later date. Along with the growth of mythology, we find a sudden change in the art of building also. Then comes into vogue the northern Sikhara with its Āmalaka and a design suited to the worship of their new gods Viṣṇu and Brahmā. And immediately we begin to find a difference between the Southern and the Northern temples and the stūpa. Later, all these styles developed in their own way. But Karnāṭaka pursued a different course altogether. It imbibed all that was best in all these and introduced an architectural style of its own. We shall refer to it presently.

## II Karnāṭaka Architecture

(The Karnāṭaka Architecture can be divided into the following groups., i.e., Kadamba, Cālukya, Hoysala, Vijayanagara, Buddhist, Jain and Mahomedan respectively.) Uptill now, scholars like Fergusson, Cousens and others wrongly designated all the Kadamba, Cālukya and Hoysala styles of architecture as 'Cālukyan' (or 'Deccan' according to V. A. Smith). But recently Rev. Tabbard and Rev. H. Heras,<sup>5</sup> tried to isolate the Hoysala style from the more generalized nomenclature 'Cālukyan' or 'Deccan'.

1 Smith, *A History of Fine Art in India and Ceylon* p. 16

2 Fergusson, *History of Indian and Eastern Architecture*, I, p. 65

3 *Mahābhārata*, iii, 190, 65 and 67

4 Kittel, *Kannada-English Dictionary*, Introduction, p. XXIX

5 H. Heras, *Halebid', Bengal, Past and Present*, XXXVIII, 156 ff

Prof. Moraes drew a further distinction between the Kadamba, Calukya and the later Hoysala styles<sup>1</sup>. In our opinion all these three different styles helped the evolution of the main Hoysala style, while still remaining distinct. We shall now give a brief survey of these styles.

### (i) The Kadambas

According to Prof. Moraes the Durga temple at Aihole embodies 'the three distinct elements belonging to three different styles of architecture. The aspidal and the *Pradaksinā* were evidently borrowed from the Caitya of the Buddhists. The curvilinear tower was likewise imitated from the Northern Śikhara and this again was modified by the horizontal stages of the Kadamba vimana.<sup>2</sup>' Though it is very difficult to proceed in this line of investigation with a keen line of distinction as has been drawn by Prof. Moraes, still the development of this style can be perceived in the various temples: the Saiva temple at Tālgunda, the temples at Kadavoli, the Hattikeśvara temple at Halsi—with the perforated screens or pierced windows on either side of the door way (a Kadamba innovation), the Kalleśvara temple at Yelvatti, the Rāmeśvara and Varāhanarāsimha temple at Halsi—the latter having four panels each crowned by a Kirtimukha (again a Kadamba innovation) and finally the famous Kamalānārāyaṇa temple at Degāmve.

### (ii) The Calukyas

As the Brahmin Kadambas developed their style all the while forming a fusion between the Northern and the Southern (or Nagara and the Dravida)—the Calukyas, whose insignia bore the emblem of the Boar, did not lag far behind. Their earliest brick temple of Uttareśvara and Kāleśvara at Ter, and further the famous temples at Pattadakal and the Meguti Jain temple at Aihole (6th Cen. A.D.) do show traces of the earlier Dravidian style they developed. Further according to Coomaraswamy<sup>2</sup> "The Vinupaksa temple was most likely built by workmen brought from Kañcīpuram, and in direct imitation of the Kailāsanatha at Kañcīpuram.—The main shrine is distinct from the Mandapam, but has a pradaksinā passage the pillared Mandapam has solid walls, with pierced stone windows. The

1 Moraes *Kadambakula* pp 304-05

2 Coomaraswamy *History of Indian and Indonesian Art*, p. 95

square Śikhara consists of clearly defined storeys, each of considerable elevation. The *Caitya* motifs are much used and there are many sculptured lintels, slabs and monolithic pillars, the sculptures include representations of Śiva, Nāgas and Nāginis, and Ramāyana scenes. Like other early Dravidian temples, it is built of very large, closely jointed blocks of stone without mortar. It is one of the best structures in India.

But with the building of the Durga temple at Aihole we see that the Northern curvilinear tower along the Kadamba horizontal stages as gradually introduced in the Calukya style. "The Pāpānatha temple (c. 735 A.D.) almost contemporary with the Virūpākṣa is in a different style, with a true Āryāvarta Śikhara (of early type with angular Amalakas on every third course), and with wall niches of corresponding form, this temple may fairly be described as a cross between the Dravidian and the Āryavarta styles "

### (iii) The Hoysalas

All the Western and Eastern scholars have expressed their admiration about these marvellous and beautiful Hoysala architectural buildings. The following are the main characteristics of the Hoysala style

**The Star Shape** Thus, as shown above, the early Kadamba and Calukyan temples are always 'square and quadrangular' in shape, but in the Hoysala period the star-shaped form begins to appear. In the meanwhile, the Keśava temple at Hirekadalur (Hasan Taluka) the Cennakeśava temple at Honnavara, the Viranārāyaṇa temple at Belavadi show the transitional stages from the Cālukyan to the Hoysala style of architecture <sup>1</sup>

**Conglomeration of Shrines** As Father Heras rightly observes, '(one of the peculiarities of the Hoysala style is) the conglomeration of shrines in the same temple three, four or sometimes five shrines forming in most cases a cruciform temple—Examples Keśava temple of Somanathapur (a triple shrine) and the Kadambēśvara temple at Hirekerur (Dharwar Dist)' <sup>2</sup>

1 H Heras, Halebid, Bengal, Past and Present, XXXVIII, p 161

2 Ibid

**Vimana** As observed above, the early Kadamba Vimana consisting of a square pyramid crowned by a Kalāśa is appropriated by the Hoysala architects and given a star-shape by means of adding gorgeously profused ornamentations in later centuries e.g. Iśvara temple at Arasikere, and the Kesava temple at Somanāthapur

**Pillars and Ceilings** No two pillars of the Hoysala temples are similar to each other. Further, we shall discuss about the pendant lotus flowers in the Kadamba Vimanas later on

**Kirtimukha & Screens** — cf under Sculpture

#### (iv) The Vijayanagara Style

As Dr. Coomaraswamy<sup>1</sup> observes 'The chief peculiarities of the style are as follows: the full evolution of the pendant lotus bracket takes place, the monolith columns unite to the main straight sided shaft a number of slender cylindrical "columnnettes" with bulbous capitals, the roll cornice is doubly carved, the corners having upward pointing projects, the underside repeating the details of wooden constructions. The pillar caryatides, whether rearing lions or Yalis (Gajasimhas) are products of a wild phantasy, at the end of the sixteenth century rearing horses are also found, provided with fighting riders and groups of soldiers below, but these are more especially a feature of the Madura style. Enclosing walls and basements are decorated with continuous reliefs representing epic and festival themes."

The best examples of the style are the Vijaya Vittala temple with its most beautiful Kalyāna Mandapa (begun in 1513 A. D. and left unfinished), the Kadalikūlu Ganeśa temple (one of the most elegant temples of India), the Hazār Rāmāyana temple and the temples at Tadpatri.

#### (v) Civil Architecture

There is a single piece of civil architecture belonging to the Vijayanagara period. Coomaraswamy observes<sup>2</sup>, that the remains of palaces and connected buildings consist partly of Indo Sarcenic structures of which the Lotus Mahāl is the best example, combining Hindu roof and cornices with Mahomedan arches and the massive

1 Coomaraswamy *History of Indian and Indonesian Art*, p. 124

2 *Ibid.*, p. 123-24

stone platforms or basements which are supported by elaborate wooden superstructure covered with gilt copper plates. Kṛṣṇadēva-rāya's 'Dasarā Dibba' is also equally famous in this connection.

### (vi) Caves

The kingdom ruled over by the Cālukyas and the Rāstrakūtas comprised of the territory occupied by the following: the caves at Aurangabad, Ajantā, Ellorā, Bādāmi and Aihole—The Aurangabad (6th-7th Cen A D) Buddhist Caves are more or less excavated pillared mandapams, within which is installed the figure of Buddha in a *pralambāsana* posture.

At Ajantā Caves Nos. I V and XXI XXVI, of which XXV is a Caitya, consist of Vihāras. Caves Nos. I and II contain the finest specimen of sculpture. Further, Caves Nos. IV and XXIV contain halls of 28 and 20 pillars respectively. There are four caves at Bādāmi (two Vaiṣṇava, Śaiva and the fourth Jain). They are very nicely preserved. Further there are two caves at Aihole (Jain and Śaiva).

**Ellora** The Brahmanical Caves i.e. the Das Avatāra, Ravankā khaṭi, Dumar Lena and Rāmeśvara are of special interest.

**Kailasanatha Temple** The Rāstrakūta king Kṛṣṇa I (758-772) built the Kailasanātha rock cut shrine at Ellorā 'which may be a copy of the Papanātha at Pattadakal'. It is a glorious piece of architecture.

### (vii) The Jain Temples

The Jain buildings consist mainly of the Bettas, Basadis and the monasteries. "The term Betta is applied to a special form of shrine consisting of a court yard open to the sky, with cloisters round about and in the centre a colossal image, not of a Tirthankara, but of a saint".<sup>1</sup> The image of Gommatesvara on the Doddabetta hill (Śravaṇa Belgola) and the other image at Ilivāla are famous. Besides the many Basadis of the Jains, their temples at Mudabidri (near Mangalore, Kanara District) have a peculiar feature of their own. As Coomaraswamy observes, "The style belongs to the time of the kings of Vijayanagara, and is characterized by its sloping roofs of flat overlapping-slabs, and a peculiar kind of stone screen enclosing

1 Coomaraswamy, *op cit*, p. 118

the sides, recalling a Buddhist railing. The nearest analogy for the sloping roofs is found in the Himalayan forms, and some authors have assumed a connection of style between Kannada and Nepal.<sup>1</sup> Perhaps, it is also possible as Dr. Coomaraswamy would suggest it, 'more likely similar conditions have produced similar forms'.

### (viii) Mahomedan Architecture

The various mosques and tombs at Gulbarga, Golconda and Bijapur, which according to Havell are only a development of the Hindu style, have attracted the attention of every visitor. About the Bijapur architecture the eminent scholar Fergusson observes,<sup>2</sup> 'It is not easy now to determine how far this originality arose from the European descent of the 'Adil Shahis and their avowed hatred of everything that belonged to the Hindus, or whether it arose from any local circumstances, the value of which we can now hardly appreciate'.

The famous Jamī Masjid, the tombs of Ibrahim II, Muhammad, the Āsar-i-Mubarak, the Mihitārī Mahal and the tomb of Muhammad Qulī (at Golconda) are some of the famous edifices of the day. Especially the Domes are of great structural beauty.

### III Karnataka Sculpture

" In the elder days of Art,  
Builders wrought with greatest care,  
Each minute and unseen part,  
For the Gods see everywhere "

Such is the quotation given by Cousens while describing the beauties of the Halebid temple. In fact we shall not be far from the truth if we say that the foremost contribution of Karnataka to the world culture lies mainly in the field of architecture. As we have remarked above, Karnataka brought about a fusion of the Northern and the Southern. Whereas, in the North the early Bhāṛaṣivas and the Vakatakas, and later the Guptas brought about a new and vital change in the atmosphere and created wonderful specimens of art in an Aryan atmosphere, the southerners in the South were trying to preserve and foster the best of the pre-Aryan ideals. But the various dynasties of Karnataka assimilated the best elements of these two and created a beautiful whole of their own. The sculptures of the period may be divided into the following groups (1) The

1 Ibid, p 119

2 Fergusson, *op cit*, II pp 268

Kadamba period; (2) the Cālukya period; (3) The Hoysala period, and (4) the Vijayanagara period and after. Besides this the Buddhists, Jains and the Mahomedans added their own share towards the enrichment of the Karnāṭaka sculpture. All the artistic remains in Karnāṭaka consist of the decorative, figure and portrait sculptures. We have already summarised above the results of the excavations at Kolhāpūr.

**Kadambas:** Besides the earlier productions at Sorab Taluka, Halsi and Degāmve and Hāngal, we may say that the image of Lakṣmī-Nārāyaṇa at Halsi is remarkable for the majesty of its pose and the elegance of its carving.<sup>1</sup> The images of the Kadamba period are both in 'dynamic and static poses' e.g. the figure of Durgā in the Sorab Taluka, and the Madanikās and dancing girls sculptured in the Degāmve temple.<sup>2</sup>

**Calukyas:** The caves at Ajantā and Bādāmī, and the temples at Pattadakal and Aihole form the main structures of the period. The caves at Bādāmī, the Kāmeśvara cave at Ellorā, the facade and the capitals of the pillars in caves Nos. 1 and XXIV at Ajantā, the Durgā and Virūpākṣa temples at Aihole contain marvellous specimens in sculpture. Havell says that the Das Avatāra Cave at Ellorā. "is the example of the finest period of Hindu Sculpture".<sup>3</sup> Moreover, the figures of Viṣṇu (Cave No III), Virāṭarūpa and Vāmana Avatāra (Cave No II), Ardhanārīśvara at Bādāmī, and Nārāyaṇa at Aihole are the finest representations in this connection. In regard to the last Havell has aptly pointed out that, "it is an unusual representation of Nārāyaṇa in the snake world of cosmic ocean, seated in the pose of 'royal ease' on the coils of Ananta but with four arms bearing only the *cakra* and war trumpet. Two graceful Nāginis, the snake goddesses, whose magic powers and seductive charms play a great part in Indian folk lore, flit lightly as butterflies round the deity bringing their offerings. The playful rhythm of their sinuous serpentine bodies, drawn by a most accomplished hand, fill the whole sculpture with the scene of supreme delight which is said to belong to Viṣṇu's paradise."

1 Moraes, *Kadambakula*, p 313

2 *Ibid*, p 316

3 cf also Chitraguppi, *Ms*



**Hoysalas** · The Hoysala sculpture is well known for its Madanakai or bracket figures, the Dvārapālas or gate-guardians, the images of the shrines and the figures of the walls

Especially the figures (on the brackets) representing dancing girls and in some cases different deities are interesting. They are extremely realistic and graceful<sup>1</sup>. Further, after the fashion of the Buddhists and the Calukyas, the Hoysalas also adopted the device of introducing the Dvarapalas in their sculpture. As Fr. Heras observes — “the only dress of the Dvārapālas consists of jewels, but those are in such a profuse magnificence that the whole body is practically covered”<sup>2</sup>. The Hoysala images of gods are in a static pose. The image in the Keśava temple at Kausika is very beautiful. The Kīrtimukha is the main contribution of this period. The most striking portion in these temples is that of the images on the walls. Rev. H. Heras says, “The rear of the Hoysala temples, specially those at Somanāthapur and Halebid are completely covered with images and carvings. The upper portion presents images of gods and goddesses, musicians, dancing girls, heroes, etc. Needless to say that the perfection of details one finds in these images is a real wonder, and it is a pity indeed that such minutely detailed images are placed so high for one is not able to appreciate them properly. Some of those statues bear the name of the sculptor at their base”<sup>3</sup>.

**Rayas of Vijayanagara** · The Rāyas of Vijayanagara tried their utmost to spread Hinduism through every nook and corner in Karnataka. Whether through painting, sculpture or architecture, they saw that the various images of gods were either painted or hewn out in every part of the realm. The images of Narasimha or that of Ganapati at Hampe may corroborate our statement. The Vitthalaswami temple moreover consists of the best scenes which were equally interesting. “On the walls of temples or of other buildings was displayed the sculpture of the Vijayanagara craftsmen. Probably in the whole range of South Indian sculpture it would be difficult to find a match to vie with the variety of Vijayanagara sculpture. In order to prove this, one should go primarily to

1 Heras, *op cit* p 164

2 *Ibid*, p 165

3 *Ibid*, p 164

Vijayanagara not to mention Srīsaīlam, Vellore or Mudabidri or even Bhatkal, where are unravelled in stone a social history of this age. Take Vijayanagara for example, and in it the House of Victory. Here can be seen prancing monkeys in unimaginable shapes, kings receiving embassies, queens as well as their husbands witnessing a dancing match, noblemen hunting in the forest either the wild deer or hogs or boars, on horseback or on foot, women looking in the mirror or dancing girls in action, captives brought before the king and a variety of other topics. They are drawn with a caricaturistic touch, pregnant with realism, vitality and power. The obvious heaviness of Hoysala sculpture, especially of the horses, for instance, which one notices at Halebid or at Dvarasamudra, is conspicuous by its absence in Vijayanagara sculpture of this period. The deer, the dogs, the prancing horses or the marching soldiers look alive instinct with life, vigour and freshness which are unforgettable.<sup>1</sup>

Apart from this, especially the images of Kṛṣṇadevarāya do witness to the excellence of Vijayanagara craftsmen.

**Jain Sculpture** The Jain sculpture of the period is also equally varied. Especially the Mānastambhas or Brahmadevastambhas containing figures of Jina or Brahma on their capitals are interesting. Besides this the figures of Gommatesvara (56 feet high) on the top of the hill at Sravana Belgola has attracted the attention of many. The face of Gommata is remarkable for its serene expression, the hair curled in short spiral ringlets all over the head while the ears are long and large. Though not elegant, the image is not wanting in majestic and impressive splendour.<sup>2</sup>

#### IV Music

The Kannada theatre and music thrived together in a unique manner. Besides the evidence obtaining in the epigraphic records, art and architecture of the period, we get sufficient information from the Kannada literature in regard to the development of music in Karnāṭaka.

The Kannada authors have written independent works on music e.g. Sarangadeva, Kalinātha, Rāmāmātya, Somanātha,

1 *Vijayanagara Sexcentenary Commemoration Volume*, p. 202

2 *Krishna Rao, Ganga of Talkad*, p. 245

Venkatamakhi and Tulaja Rajendra Besides these Bhavabhatta wrote three works : e the Anupa - Sangita Ratnakara, the Anupa Sangita Vilasa and the Anupankusa The earliest author is Sarangadeva ( between 1227 A D and 1240 A D ) employed in the court of the Yadava king Singhana Purandaradasa wrote the *Pillargite* Further the famous work on the subject is of Pundalika e.g Ragamañjarī

Some of the master musicians of Karnataka also went to the courts of the Northern Emperors The famous of them were Gopala Nayaka from Daulatabad and Pundalika Vithala They were entertained in the courts of Allauddin Khilji and Burhan Khan respectively Janardanabhatta adorned the court of Shah Jahan

and Bādāmi does not survive to day, still the best of the paintings are still obtainable at Ajantā, Ellora, Sittannavaśal, Kañci, Mamand-pūr, Tirumalaipuram, Tiruvāñjikulam and Tanjore

The representations at Ajantā (30° 32' N, 75° 46' E) in tempera and fresco constitute 'the most important mass of ancient painting extant in the world'. They generally run over a very vast period of about seven centuries e.g. between the first century of the Christian era to about 642 A.D. Caves Nos. IX, X, XIX and XXVI are Churches (Cātyas) and the remaining are all monastic residences or Viharas. There is a great likelihood that the caves along with the paintings must have been built under the patronage of the Satavahanas, Vahātakas and the early Cālukyas. Apart from the representations of the Buddha and Bodhisattvas, the other attractive scenes are the love scene (Cave I), the picture of fighting bulls (I), the seated woman (IX), the six-tusked elephant (V), Rājā and woman (IX), the standing Buddha on pillar (X), long tailed monkeys (XVII), woman carrying child (XVII), mother and child making an offering to Buddha (XIX), and the woman standing (II).

Fergusson opined that 'he had never seen anything in China approaching its (Ajantā) perfection.' Vincent A. Smith has rightly observed that, the paintings stand the unfair test wonderfully well, and excite respectful admiration as the production of painters capable of deep emotion, full of sympathy with the nature of men, women, children, animals and plants, endowed with masterly powers of execution<sup>1</sup>. Griffiths does full justice to the subject when he expresses that, 'In spite of its obvious limitations, I find the work so accomplished in execution, so consistent in convention, so vivacious and varied in design, beautiful form and colour, that I cannot help ranking it with some of the early art which the world has agreed to praise in Italy (The Ajantā workmanship is admirable; long subtle curves are drawn with great precision in a line of unvarying thickness with one sweep of the brush, the touch is often bold and vigorous the handling broad, and in some cases the impasto is as solid as in the best Pompeian work)... (The draperies, too, are thoroughly understood, and though the folds may be somewhat conventionally drawn, they express most thoroughly the peculiarities of the Oriental

1 Vincent A. Smith, *A History of Fine Art in India and Ceylon*, p. 291

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The kings of Karnataka were the greatest patrons of music Further, kings like Kartavirya Ratta were themselves well versed in the *Saptanga* <sup>1</sup> The Raghunathābhyudayam also refers to the Karnataka and Desi music The Raghunathabhyudayam states that, the chief Ragas in vogue then were *Jayamangala* *Simhalalola* etc, and that the talas to which they were played, were *Ratilila*, *Turungalila*, *Rangabharana* *Anangaparikramana*, *Abhinandana*, *Nanda nandana* and *Abhimala*, and that one of the forms of dancing was called as Raghunathavilasa

The following instruments are enumerated in many of the epigraphic and literaray records Vina Yal Maddale Damaruga, Mahamuraji Tarya Nirghosana Trīvali, Mrdanga Kahala Śankha, Bheri Pataha Ghante, Kausala etc

## V Dancing

The Kannad gas have also contributed a good deal in regard to the art of dancing The Raghunathabhyudayam refers to the d fferent varieties of dancing (cf *Supra*). Even some of the kings of Karnataka are known as the best masters of dancing The institution of the Devadasis must be specially mentioned in this connection

## VI Painting

A succinct study has still to be made in regard to the history of painting in Karnataka Though the workmanship in Vijayanagara

1 J B B R A S X, p 252

and Bādāmi does not survive to day, still the best of the paintings are still obtainable at Ajantā, Ellora, Sittannavaśal, Kañci, Mamand-pūr, Tirumalaipuram, Tiruvāṅṅikulam and Tanjore

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1 Vincent A. Smith, *A History of Fine Art in India and Ceylon*, p. 291

treatment of unsewn cloth . Here we have art with life in it, human faces full of expression, limbs drawn with grace and action, flowers with bloom, birds which soar, and beasts that spring, or brightly or patiently carry burdens, all are taken from Nature's work growing after her pattern and in this respect differing entirely from Mubam-maden art, which is unreal, unnatural, and therefore, incapable of development <sup>1</sup> 2

**Ellora** The most important frescoes were found in the ceiling of the Ranga Mahal (8th Cen onwards) The earliest painting is reminiscent of Ajanta, but rather less sensitive the latter is decidedly inferior <sup>3</sup> Especially the representations of Visnu and Laksmi riding through the clouds borne by Garudas as well as that of a rider upon a horned lion and many pairs of Gandharvas or Vidyadharas are of immense interest

The main credit should go to the Rev H Heras, S J, for pointing out the importance of the Aravidu Dynasty which rendered its help towards the development of art in Karnataka The account of Domingo Paes <sup>4</sup> and other foreign travellers refer to the paintings on the walls of the Royal Palaces, but none of them have survived to the present day

The temples of Lepaksi <sup>4</sup> and Brhadisvara <sup>5</sup> contain very fine specimens of painting In the Lepaksi temple the Ardhmandapa consists of the most beautiful panels consisting of the painting of Dakṣa namurti, that of Śiva and Candikesvara Śiva as Gouriprasādhaka, or the scene of Anantatandava of Natesa The temple of Brhad'svara also contains marvellous specimens of painting

1 Griffiths *The Paintings of the Buddhist Caves at Ajanta* pp 79

2 Coomaraswamy *op cit* p 100

3 Cf *Vijayanagara Commemoration Volume* p 91

4 *Ibid* pp 75 ff

5 *Ibid* p 87 ff

## CHAPTER VIII

### PHILOSOPHY, MYSTICISM AND RELIGION

The main Landmarks-Philosophies of Saṅkara, Rāmānuja and Madhva—The Dāsakūṭā—Vīraśaivism—Religion and Religious sects.

Karnāṭaka is predominantly a land of Religion and Philosophy. During the historic period, we find that Karnāṭaka reared the three of the greatest systems of Indian philosophy, namely, those of Saṅkara, Rāmānuja and Madhva respectively. It is in this land again that the two Northern philosophical systems viz., Buddhism and Jainism drew inspiration—even from the point of view of material support—and just to build its mighty empire elsewhere in China, Japan, Java and other places, in the case of the former; and in the case of the latter, to remain in this land permanently deep-rooted only to prosper and prosper evermore. Besides these, the three famous schools of devotion of the Haridāsas (popularly known as 'Dāsakūṭa'), the Vīraśaivas and the Śrīvaiṣnavas came into being; and as if to compete with their contemporary institutions in other parts of India, they have all the while tried to rejuvenate the masses with the spirit of universal love and god-head.

#### I The Main Landmarks

The recent discoveries in the Indus Valley sites have really opened a new vista for the historian. In our opinion these discoveries definitely possess possibilities of acting as a silver line between the Vedic and the pre-Vedic and thus change the whole outlook of scholarship. Certainly new streams of thought will surcharge the whole atmosphere and they shall help us to give a correct perspective in regard to the origin of the history of gods and goddesses, religious superstitions and beliefs, and the mystical notions in man.

**The Four Periods :** In the light of the above remarks, the history of Indian philosophy and religion can be divided into four periods,<sup>1</sup> namely, ( 1 ) Proto-Indian Period; ( 2 ) Vedic Period; ( 3 ) Purāṇic Period; and ( 4 ) the Period of Mysticism.

1. cf. A P. Karmarkar and N. B. Kalamdant, *Mystic Teachings of the Haridāsas of Karnāṭaka*. Here is an improved version of the same.



During these periods, all the systems of philosophy, mysticism and religion prospered side by side or alternately, and this rich cultural tradition has been handed down to us even to this day. To sum up briefly 1 *Pre Vedic Period* During the first period the Minas and probably the Ābhiras (derived from the Dravidian root Āyir) seem to have fostered the cult of the Śiva and Ranga. We, however, get definite information in regard to the worship of the Divine Triad Śiva, Pārvatī and Karttikeya, the Sun, Linga, and tree respectively. The idea of life after death and especially of reaching the world of Śiva was in vogue.<sup>1</sup> 2 *Vedic Period* From the period of Rgveda onwards down to that of the Upanisads – the various ideas of the world creation and later those of Brahman and Ātman came into being. The cult of sacrifice also takes a definite shape. The idea of rebirth and Karma and all the rudimentary notions of philosophy come into vogue. During the fag end of this period the mighty doctrine of Buddhism and Jainism swayed the minds of the people. 3 *Purāṇic Period or Religio Philosophic period* This is the period of consolidation in its true sense. The Hindus marshal all their forces by producing the Gītā, the Brahmasūtras and all the six Darśanas, and later build a full mythology through the Purāṇic literature. Side by side with these the Pāñcarātra Samhitas and the Śaiva Āgamas as well as the Narada Bhakti and Sandilya Sutras come into being. Śaktism takes deep root into the minds of the people. Buddhism and Jainism also build their empires based on logic, mythology and religion. 4 *Period of Mysticism* Hinduism receives a new impetus at the hands of Śankara and his successors. And all the saints of India, mainly drawing inspiration from the Bhāgavata Purāṇa have created various schools of mysticism.

Though much of the past of Karnāṭaka is shrouded in mystery its contribution to Indian philosophy and religion since the time of Śankara is much more known and definite.

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1 H. Heras 'Religion of the Mohenjo Daro people according to the Inscriptions', *Journal of the University of Bombay* Vol. V, Pt. 1 pp. 1-29

## II The Three Systems of Philosophy

### (1) *Life-stories of Śankara, Rāmānuja and Madhva*

#### Sankara .

Śankara seems to have flourished in the 8th century A. D.<sup>1</sup> The sources of his biography are the Śankara digvijaya of Mādhavācārya and Śankara vijaya of Ānandatīrtha. Śankara was born either at Kālādī (acc. to Mādhavācārya) or at Cidambarapuram (Ānandagiri), both the places being situated in the Kerala country (Malabar coast). His father's name was Sivaguru according to Mādhavācārya. But Ānandagiri states Viśvajit and Viśistā as being his parents' names.

Śankara carried a dialectical controversy through the whole of India, especially the one with Mandana Miśra being very well known.

He established four Mathas, namely, at Śringerī, Dwārakā, Jyotir matha at Badarikāśrama, and Govardhana matha at Puri. There is a Sannyāsīn at the head of every Matha who has the title of Śankaracārya, along with which he uses his original name. All the Mathas exercise every moral influence upon the people of Śankara's creed throughout India.

His main works are : Commentary on the Bhagavadgītā, commentary on the ten principal Upanisads, the Brahma sūtra Śāṅkara-Bhāṣya, the Viṣṇu sahasra and the Sanat sujātiya, Viveka cūdāmaṇi, Upadeśa-śāhasrī, Aparokṣānubhūti, Ātmabodha, Śataślokī, Mōha mudgara and other minor works i.e. Satpadī, Stotras of Devī and other deities.

#### Ramanuja .

It was in the year 1017 A.D. at Perambudur (near Madras) that the young Rāmānuja was born. His father's name is Keśavabhatta. Rāmānuja married Kāntimatī, the grand daughter of Yāmuna-cārya. In his early years he studied under the Advaitic teacher Yādava-prakāśa. Later a conflict is said to have arisen

1 Telang tries to place him in the 7th century. Sir R. G. Bhandarkar proposes 680 A.D. as the date of Śankara's birth (cf. Report on the Search of Sanskrit Manuscripts 1883, p. 157). Max Müller and Prof. Macdonell opine that the birthdate is 788 A.D. (also cf. Phatak, I A XI, 1882, pp. 174 ff.)

between Yādava-prakāśa and his young disciple—only to end the latter in the former's being converted as the first disciple of the school of Rāmānuja. Yāmunācārya died while Rāmānuja was still young. Still Rāmānuja was invited to adorn the pontifical throne of this great Muni.

Soon afterwards Rāmānuja came under the influence of one Kāñcīpūrṇa, a non-Brahmin disciple of Yāmunācārya, and who was a devotee of the Viṣṇu temple at Kāñci on account of which there was a sudden turn in Rāmānuja's career. Afterwards he visited almost all the parts of India with his new ideas and new creed, established a Matha at Puri, settled the dispute in regard to the nature of the image of Tirupati, and was back again to Conjeeveram.

Very soon afterwards, he had to fly away into Mysore on account of the policy of persecution of the ruler of the land, namely, Kulottunga Cola. On his way he made many halts and converted many, among whom was his famous disciple Āṇḍrapūrṇa, who has written a work called Yatirājamārga consisting mainly of the biography of Rāmānuja. During his stay at Tonnur, his magnificent victory may be said to have consisted of mainly the conversion of the Jain King Bittideva, later known as Viṣṇuwardhana, into his own creed. There is a Matha or monastery of Rāmānuja at Melkote.

During his stay at Mysore, he built the temples of Tirunārāyaṇa at Melkote, and also set up various temples at Belūr and other places in 1117 A D to all of which he admitted the Pañcamas on festive occasions. He also allowed the Sātānis in his creed <sup>1</sup>.

The main works of this famous Yatirāja are

1 Vedānta samgraha 2 Śrī-Bhāṣya 3. Vedāntasāra 4 Vedānta-Dīpikā, 5 Gītā Bhāṣya and other works. It is said that he wrote some of these with the help of his disciple Kūrattālvār. After Kulottunga's death, he returned to the land of his birth, and living a life of full 120 years, he is said to have retired from this world in 1137 A D.

### Madhvacarya

Madhvācārya was born in or about 1238 A D. He was born of a Brahmin father named Madhyageha bhatta at Rajatapitha (or

1 Farquhar, *Religious Literature of India*, p 245.

Pajaka) near Udipi, (at Kalyāṇpur according to another version) which is situated at a distance of about 40 miles due west of Sringeri.

Madhva studied under Acyutaprekṣa, who presided over a Matha at Bhandakere and who is said to have written a commentary on the Brahmasūtras. Thus, Madhvācārya seems to have owed not a little to this great Ācārya.

Madhva travelled through the whole of India twice. On the east of Madras, he converted many into his creed, among whom was the famous Naraharītīrtha, a Daftardar in the Gañjam Province, but later a regent of the infant king of Orissa. It was from the treasury of this king that Naraharītīrtha took the images of Rāma and Sita and handed over the same to Madhva who installed them in his Matha, and they are worshipped even to this day<sup>1</sup>.

Madhvācārya is also known by his other names Madhya mandara, Purna prajña and Ānandatīrtha. He is said to be an incarnation of Vāyu, after Hanumān and Bhīma.

He is said to have founded his chief Matha at Udipi, and two others at Madhyatala and Subrahmanya respectively. He also divided the main Matha into eight sub-monasteries 'to each of which he gave a swamin'. The worship of Kṛṣṇa is compulsory in these Mathas. There are now eighteen sub-sects. 'The Madhvas are spread mainly in the Kannada Districts of the Bombay Presidency, Mysore, [the western coast from Goa to South Kanara, and in Northern India.'

The main sources of his biography are the Manimañjarī and Madhvavijaya written by one Narayana and his father Trivikrama separately. The latter has written 'Vayu stuti' which also throws light on Madhva's life and teachings.

Madhva was also a lover of music. He wrote 32 works, the main of them being Gīta Bhasya, Gīta tatparya nīrnaya, Anu vyākhyāna, Sūtra Bhasya, Anu Bhāṣya commentary on the Upaniṣads, Dvādasa tatparya nīrnaya, Viṣṇu tattva nīrnaya, Tattva Saṁkhyāna, Tattva viveka, Mayavāda khaṇḍana, Upādhyāyāna, the ten Prakaraṇas, Ekādaśī nīrnaya and others. Madhvācārya retired from this world in 1317 A. D.

## (2) Their Common Features

It is a unique instance in history indeed that these logical acrobats should have also been the propounders of the three basic streams of thought upon which probably the science of philosophy itself builds its mighty little empires. But though they differ mainly in regard to the problem of the inter relation of the three entities, namely, God, World and the Individual Self, yet as having taken root in the same Upanisada doctrines, one finds that there is much that is similar in them. The real contribution of Kārṇāṭaka in the past should still remain a mystery though since the time of Sankara onwards it has shown definite capacities of taking the whole world into a higher atmosphere of thought, only to rise and rise evermore. The philosophy of Kant and the doctrine of relativity of Einstein (in the field of Physics) have something in common with the doctrine of Sankara - which fact alone shows the mighty genius of this great personage. The doctrines of Rāmānuja and Madhva also have endowed the religious mind with something positive, and thus the religious fervour imbibed by the people of Kārṇāṭaka and other parts of India is mainly due to the efforts made by these Ācāryas.

All these philosophical systems seem to possess a common background. All these take the aid of the *Prasthānatrayī* (i.e. the ten Upanisads, Gītā and the Bādarāyana sūtras). They accept Intuition, Scriptures and Inference, as the main sources of Knowledge. They believe in Karma and rebirth and many of these propound both the Mokṣa and the condition of Jīvanmukti. Like Buddhism and Jainism they base their doctrines on a definite background of ethics and consequently the three modes of life, Jñāna, Karma and Bhakti respectively. Sankara alone tries to get out of the clutches of all these with the help of his peculiar doctrine of transcendental idealism. Till then, he allows people to follow all these which are only true till the period of realization. Thus it can be easily perceived that these three philosophies possess much that is common with the remaining Darśanas also i.e. Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, and the Purva Mīmāṃsā; and with Buddhism and Jainism in the same manner.

1 Cf. the oft quoted stanza :

Īśa Kena Kaṭha Prasna Munda Māndukya-Tītīrīḥ | Altareyam ca  
Chandogyam Bṛhadaranyakam tatba

## (3) The Doctrine of Sankara

Śankara was really an epoch making philosopher of the age. Being himself strongly imbued with the spirit of Hinduism, he clearly visualized the forces of the doctrine of the 'Negative void' of Nāgārjuna and the working of the system of Buddhism and Jainism on the mind of the masses; and seeing chaos abroad, he gave a deadly blow to these heterodox systems by cutting, like his great successor in Germany i.e. Kant, the Gordian knot of empirical reality and transcendental ideality.<sup>1</sup> In doing so, he has created a positive entity like Brahman in the place of the 'Negative void' of Nāgārjuna. In fact his main contribution to Indian philosophy is his theories of Māyā, vivarta and that of the distinction between empirical reality (Vyāvahārika) and transcendental ideality (Pāramārthika). As Dr. Radhakrishnan would very aptly sum up, "For Śankara, as for the greatest thinkers of the world, Plato and Plotinus, Spinoza and Hegel, philosophy is the austere vision of eternal truth, majestic in its freedom from the petty cares of man's paltry life"<sup>2</sup>. Let us now enter into the details of his doctrine.

The philosophy of Śankara may be summed up in a nut shell :

'Brahma Satyam Jagan Mithya Jivo Brahmaiva Naparah' thus indicating that 'Brahman (alone) is true, the world false, and the Jīvas (have no existence) as apart from the Brahman'.

In fact as opposed to the doctrine of relativity and 'negative void' of Nāgārjuna, Śankara propounded that Brahman is the Supreme Being in this universe. It is a positive entity, pure, eternal and intelligent, but possessed of no attributes.

Further, mainly drawing inspiration from Gaudapāda, he says that there is nothing apart from Brahman in this world. The very notion of the empirical reality and transcendental ideality, or of cause and effect, or subject and object are due to the working of Illusion (Māyā). The Avidyā forms a natural companionship (Svābhāvikī) with Brahman and is a cause for all this. In fact the superimposition (Adhyāsa) of the untruth upon the true nature of things (cf. Rajju-sarpa nyāya or Rajataśūktikānyāya) gives rise to the doctrine of

1 Ranade *Constructive Survey of Upanisadic Philosophy*, p 1.

2 Radhakrishnan, *History of Indian Philosophy*, II, p 447

the *Vivarta-vāda* as against the *Pariṇāmavāda* or *Satkāryavāda* of the *Sāṃkhyas*.

Śaṅkara has refuted all the other doctrinaires, i. e. the *Naiyāyikas*, the *Vaiśeṣikas*, *Buddhists*, *Jains*, the *Pāsupatas* and others.

The main criterion of Truth, according to Śaṅkara is self-realization ( *Anubhava* ). All the others assume a subordinate position to this. On account of this the nature of *mokṣa* or *summum bonum* of life also becomes two-fold, namely, esoteric and exoteric. This realization can take place in the *Samādhi* or *Turiyāvasthā* ( or state of meditation ) and not in the other three ( *Jāgrti*, *svapna* and *susupti* ). It is till then that the world of distinctions as formed of Name and Form ( cf. *Brahmasūtras*, *Bhāṣya* II, i, 14 ) subject and object, cause and effect, have some existence. Till then the existence of *Īśvara* becomes a possibility and the process of creation, permanence and destruction of the world has got an existence of its own. But when *Anubhava* begins to reign supreme all these vanish like a mirage in a dreary forest.

Śaṅkara has also created a due place for all the three modes of life i. e. *Karma*, *Jñāna* and *Bhakti* respectively. But he does not give any primary importance to the same, as he does so in the case of self-realization.

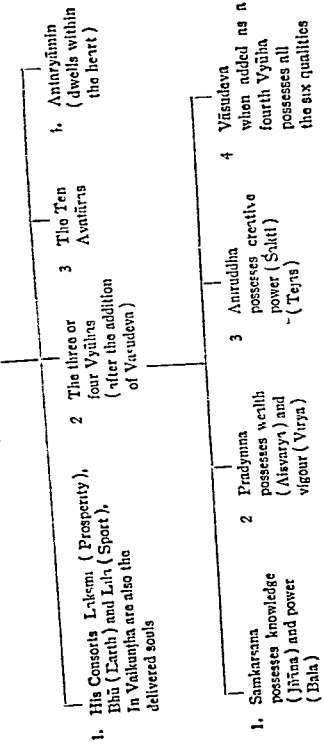
#### (4) The Doctrine of Ramanuja

As has been very aptly expressed by A. Berriedale Keith, "The essential contribution of Rāmānuja to Indian thought was the effort to develop in a complete system, in opposition to the uncompromising Advaitism of Śaṅkara, a philosophical basis for the doctrine of devotion to God (*Bhakti*), which was presented in poetical form in the hymns (*Prabandhas*) of the *Āṭvārs*." It should be also noted in this connection that, along with the mighty courage he received from Yāmunācārya, Rāmānuja also took the aid of various works to propound his new doctrine i. e. the commentary of Bodhāyana and the works of Tanka, Dramida, Guhadeva, Kapardin and Bhāndi respectively.

The Religious Teaching of Ramanuja  
in a Tabular Form

\* \* \*

Brahman = Nārāyaṇa (The Highest - Para)  
(Manifests himself in five forms  
Abode Vaikunṭha)





Unlike the tenets of Śāṅkara the doctrine of Rāmaṇuja creates a distinction between the three entities, God, world and the individual self. His doctrine may be compared to that of a pumpkin and its contents. The seeds and the chaff in it, according to the notion of Rāmaṇuja, may become the individual souls and the world. They are distinct from the pumpkin itself still remaining within it. Even so, the philosophical entities Brahman, the world and the individual souls are real, eternal, distinct - but still remaining within the Brahman itself, which is possessed of attributes or qualities.

In the Pralaya condition the Brahman is in the causal state (Karanavastha). 'From this condition the universe develops by the will of God. All the souls will take different forms and bodies according to their past Karma (action, deed). When the creation adopts its full fledged state the Brahman occupies the state of an effect (Karyāvastha). Thus Rāmaṇuja accepts the Parinamavada.

'The individual souls, which are a mode of the supreme soul and entirely dependant upon and controlled by it, are nevertheless real, eternal, endowed with intelligence and self consciousness, without *parts*, *unchanging*, *imperceptible* and *atomic* (Brahma sutra II 11, 19-32). Such a doctrine also necessitated a division of souls in their different stages of attainment. Rāmaṇuja has, however, classified them as (1) Eternal (*nitya*) like Garuda and Ananta, (2) Released, *Mukta* and (3) Bound (*Baddha*).

The doctrine of Bhakti (Devotion) has a prominent place in the doctrine of Rāmaṇuja and the other two Jñāna and Karma assume a subordinate position, they forming merely preparatory stages leading to Bhakti, which is an intuitive perception of God. He also adds to the same two more elements: i.e. of Prapatti (complete *ssion*) and Ācāryabhīmanayoga (under the complete *receptor*).

His system of the Vyūhas is explained in the (cf. also *infra* 'Religion'). He always makes use of in support of his arguments

### (5) The Doctrine of Madhva

The doctrine of Madhva can be beautifully summarized through an oft-quoted stanza composed by Vyāsarāya :

श्रीमन्मध्वमते हरिः परतरस्तत्तुं जगत्तत्त्वतो

भेदो जीवगणा द्वैरनुचरा नीचोच्चभावं गताः ।

मुक्तिर्न जगुस्त्रानुभूतिरमला भक्तिश्च तत्साधनं

ह्यक्षादित्यतः प्रमाणमखिलात्मन्यैकवेद्यो हरिः ॥

In fact, unlike Rāmānuja, Madhva is more theistic and he has created a clear bifurcation between the three entities Brahman, World (Jagat) and the Individual Self (cit). In his opinion, Brahman is supreme, real, eternal and possessed of qualities etc., and even so are the Jīvas and the world real and eternal. Besides this they are distinct from each other and mutually distinct too. This is his unique doctrine called Pāñca-bheda (five distinctions).

His doctrine being more theistic in nature, Madhva always takes the aid of the R̥gveda, the Bhakti-sūtras, the Pañcarātra - Sāmbitās, the Mahābhārata and the Purānas to prove his own doctrine. But the real credit should go to this master-philosopher to the extent that, herein we find a rare combination of philosophy and religion – namely, with the aid of all the Vaiṣṇava religious lore obtaining in the Purānas and other works, he has successfully built this marvellous philosophical structure of his own.

Madhva has divided the world into categories like the Vaiśeṣikas, however, introducing a few changes of his own. In solving the problem of cosmology he has taken the aid of the Purāṇic accounts along with that of the Sāṃkhyas in regard to the evolution of Purusa and Prakṛti. He adopts the Parināmavada.

Brahman (or more properly Viṣṇu-Nārāyaṇa) according to Madhva is a substance. He is the supreme being in the universe. His abode is Vaiṣṇava. Lakṣmī is his consort and she is distinct from him. She has two sons, namely, Brahṁā (the creator) and Vāyu (the helper in the attainment of 'philosophical solace').

One of the main contributions of Madhvācārya to Indian philosophy is his theory of gradations (Tāratamya). 'The souls

Unlike the tenets of Śāṅkara the doctrine of Rāmānuja creates a distinction between the three entities, God, world and the individual self. His doctrine may be compared to that of a pumpkin and its contents. The seeds and the chaff in it, according to the notion of Ramanuja, may become the individual souls and the world. They are distinct from the pumpkin itself still remaining within it. Even so the philosophical entities Brahman, the world and the individual souls are real eternal distinct but still remaining within the Brahman itself, which is possessed of attributes or qualities.

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हाक्षादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः ॥

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being innumerable, he divides them into three categories e.g 1 the lesser Gods, the Pitrs, Rsis etc, 2 those who are destined for salvation, and 3. demons, advocates of the doctrine of Mayā and others. In fact there are nine gradations among all the Gods, manes and human beings, according to which even Rudra occupies a subordinate position<sup>1</sup>

The idea of moksa consists in the direct realization of God, for which right knowledge is necessary. Madhva describes in detail the eighteen modes of life in regard to the process of attainment of the highest goal (i.e. Śama, Dama, Bhakti, Śaranagati etc.) The service of Viṣṇu can be performed in three ways i.e. by stigmatization (Ankana), by giving his names to sons and others (Namakarana) and by worship (Bhajana). The other details in this connection are also given.

It should also be noted in this connection that Madhva propounds a distinction between souls here and a distinction between the souls themselves and God even in heavens above.

### III Mysticism In Karnataka

#### (1) Main features of the Dasakuta and Virasaivism

"This body is Yours, so is the life within it; Yours too are the sorrows and joys of our daily life"

'This body of ours and the five senses, which are caught in the net of illusion, all, all is Yours. O, source of all desires that the body bears, is man his own master? Nay, all his being is Yours'.<sup>2</sup>

#### Kanakadasa

Perhaps no other mystic could have equally expressed so beautifully the mystical notions in man. The passage in life of a mystic can be compared to that of a lone traveller in this mundane world. But the life of a mystic becomes at once sublime on account of his being anxious of every phase in life. He is willing to embrace all the sorrows, miseries and disappointments as gladly as he should have done in regard to the better side of life. Side by side with this element

1. R G Bhandarkar, *Collected Works*, IV, p 84

2. Iyengar, *Popular Culture in Karnataka*, p 78

of personal equanimity, dispassionateness and universal love, he also possesses a full faith in the supreme power, to whom he ultimately surrenders his all-in-all. While this is the gist of mysticism, the science of mysticism tries to divide all these factors piecemeal, and thus tries to trace the historical aspect of the man and its working.

Like the other schools in India i.e. the Varakaris, Ramānandis, Caitanyas and others, the contribution of Karnataka in the field of mysticism is marvellous indeed. If we leave aside the school of the Śrīvaisnavas – which belongs more to the land of the Tamilians we find that the two schools of the Vīrāśaivas and the Dasakūta originated and flourished in this land since the twelfth and the thirteenth century A.D. respectively. Like all the other saints in India i.e. Jñānesvara, Ekanātha, Tukarama, Caitanya and others, the mystics belonging to these schools have made all possible use of the pre Vedic, Upanisadic, Buddhist, Āgamic lore and that contained mainly in the Bhagavata Purana, and have created their own enchanting structures only to please and please all those who are inclined towards this side in life. These two schools, mainly started by Basaveśvara and Vyāsarāya, have many features in common between them.

In fact, after Buddhism and Jainism, both these schools were the first in Karnataka to adopt the language of the land, namely, Kannada, in expressing their own religious ideas. The main credit, however, must equally go to Allama Prabhu and Basaveśvara, as it should to Narahariturtha and Śrīpadarāya. Irrespective of the paraphernalia of the philosophical and religious terminology, namely, in matters of the names of gods (Viṣṇu and Śiva), and modes of worship etc., both these schools preach almost the same principles of Ethics. As in the Vīrāśaiva system, mystics like Kanakadasa and Purandaradāsa have taught the principles of non distinction of caste in the cause of devotion. Further consciously or unconsciously they have felt the nearness of God, as being both within and without, though the terminology used for expressing this mode of attaining the highest state of bliss is different i.e. Anubhava (Dasakūta), and Anubhāva (Vīrāśaivism). Like all the other schools in India both these have given predominance to the Bhāktimārga than the other two i.e. Jñāna and Karma respectively. But the Vīrāśaivas differ from the Haridasas mainly in regard to their notion of God.

In fact like the Cānyas of Bengal, the Viraśaivas have given predominance to the love element (as between husband and wife) while expressing their ideas of relationship towards God (cf *Infra*). Apart from this, the Haridasas and Viraśaivas look towards God as father, mother and brother, and they revere him equally from a distance. Though the two schools philosophically disagree with each other—one being Dvaita and the other akin to Advaita and Viśiṣṭadvaita, they both agree on one point that, the Bliss can be realized and enjoyed here as well as in the next world.

With this brief survey we shall now deal with the main aspects of their teachings

## (2) The Dasakuta

It was early in the thirties of the sixteenth century that a group of mystics started a school, namely, the Dāsakūta under the Presidentship of the famous Vyāsarāya (1446-1539 A D)—though the main ideas underlying the same were already watered and nourished by the great Naraharītiṛtha (1331 A D) and Śrīpādarāya (c 1492 A D). The Dāsakūta, meaning a gathering or group of slaves or servants of Hari began with a mild beginning and consisted of a few disciples among whom were the famous Purandara, Kanaka, Vijayendraswami, Vādirāja and Vaikunthadasa. Though the distinction between Dāsaru and Vyāsararu came into existence in the time of Vyāsarāya alone, yet the expression assumed a different meaning afterwards, namely, the two branches of persons using the Kannada or the Sanskrit languages to convey their thoughts were to be called either as Dasaru or Vyāsararu. A list of about 200 names of the Haridāsas is discovered uptill now—in which are included the names of three females<sup>1</sup>. The Haridāsas were the staunch followers of the doctrine of Madhva. They have produced a vast literature on different subjects and have composed innumerable songs on mysticism (cf also *supra* 'Literature')

### Dark Night of the Soul<sup>2</sup>

Whereas the philosopher always moves in an atmosphere of intellectual thought, the mystic, on the other hand, roams within the

1 Karmakar and Kalsamdanī, *The Haridāsas of Karnaṭaka*, p. 10

2 The translations adopted in this chapter are from the '*The Haridāsas of Karnaṭaka*'.

world of intuition. In fact, the first stage of mysticism consists of repentance and self purification. St John of the Cross designates this as the 'Dark Night of the Soul'. Further the beginning of this stage in the life of man takes place even with a small incident. The particular incidents of the nose-ring, or the regaining of life, or the defeat in battle really acted as land marks in the lives of the great Purandara, Jagannatha and Kanakadasa respectively. With the initiation of this stage the Haridasas have expressed their complete repentance for their past sins and a consequent disgust with the mundane existence i.e. land, money and woman. Purandara was now tired of visiting the doors of others like a dog,<sup>1</sup> and Śrīpādarāya once even thought of hanging himself to the branches of a tree.<sup>2</sup> Yet out of these troubles and turmoils the Haridasas fall back upon the help of God who alone is their saviour. Here is a sublime song of Kanakadasa wherein he draws a distinction between God and himself.

"I am very humble and poor, and Thou art the giver to all the world. I am without any intelligence. When considered, Thou art the bestower of salvation of great merit. What do I know of Thee? Thou art the image of best intellect. Is there anyone that is like Thee? Oh Lord protect us" <sup>3</sup>

**Nature of God.** Purandara entreats God with an oath.<sup>4</sup> If God has saved the saints of the past, namely, Pralhāda, Bali, Ajāmila and others, how can he not save him who has surrendered his all in all? God is all pervading, omniscient and omnipotent. He is the Supreme Lord and mother, father and brother of the devotee and the world. The devotee fully relies on God and tries to merge in his divinity keeping himself aloof as a separate entity. In fact Śrīpādarāya's only prayer is

"Let my head bow down at Thy feet, Oh Hari, let my eyes of knowledge gaze at Thy figure etc" <sup>5</sup>

Thus he submits all his personal belongings at the feet of God.

1 *Purandara K. Pt II*, 167    2 *Śrīpādarāya*, K. 53

3 *Haribhaktisāra*, 49

4 *Purandara K. Pt II*, 167

5 *Śrīpādarāya*, K. 14



**Realization** And thus the next stage of self realization begins to dawn upon the mystic. Purandara, Kanaka, Vijayadāsa and Gopāladāsa have all given expression to this stage of realization. Purandara says

"Purandara Vithala dwelling in my heart is obtained, what else is required? (II, 71) <sup>1</sup>

Or even Kanaka expresses\*

"O Hari the highest goal is achieved by me for ever Thou Thyself art my preceptor Thou hast captured my mind and made it rest at thy feet, and I am afraid of none" <sup>2</sup>

**Samsara** The great Leibnitz has given a correct expression in regard to the cobwebs of this evanescent samsāra "Would any man of sound understanding, who has lived long enough and has meditated on the worth of human existence, care to go through life's poor play on any conditions whatever"? <sup>3</sup> Even the Haridasas are equally eloquent on the drifting nature of the mundane world. Nothing is permanent, neither land, money nor woman. Kanaka says <sup>4</sup>

"This body, having appeared just like a bubble on the surface of water, disappears. And in this big forest of Samsāra, I am lost (*Haribhaktisāra*, 75)

Still the human being is possessed of pride and takes care of his surroundings. But Kanaka just gives a beautiful simile

"Just like the image of mortar (situated) in a tower appears to have borne the burden of the tower (itself), even so, who is actually bearing the burden of Samsara (*Haribhaktisāra*, 82)

All the Haridasas have their own say on this point

**Rebirth and Karma** All the Haridāsas are full believers in the doctrine of Rebirth and Karma

<sup>5</sup> **Ethics** The very backbone of Hindu philosophy and mysticism consists of a strong foundation of ethics. The Dhamma of the great Buddha was also in our opinion<sup>1</sup> partly responsible for this

1 Purandara K II 71

2 Kanakadasa K I, 83

3 Radhakrishnan, *History of Indian Philosophy* I, p 364

The Haridāsas have accepted all the modes of life, namely, Jñāna, Bhakti and Karma respectively. They also give a due predominance to the devotional side of life. Purandara, Kanaka and Jagannātha (cf. *Yāva kuladavadenu-in Harikāthāmrtasāra*) have clearly laid stress on the non-distinction of caste in the cause of devotion. Kanakadāsa does not believe in the divinity of the lesser gods Durgā, Marī, Cavadi, etc. Due predominance is given to the practice of Yoga too. Purandara has admitted the various kinds of Mokṣa (i.e., Sāyujya, Sālokya, Sārūpya and Sāmīpya)<sup>1</sup>. Haridāsas like Vādirāja and others are staunch advocates of Mādhvism alone, though Vādirāja is responsible for the conversion of the gold smith class in North and South Kanara into the fold of Mādhvism. The Haridāsas have also dealt with the other topics: importance of Name, advice to mind etc. They have composed innumerable songs on Kṛṣṇa and the other Avatāras of Viṣṇu. Prasanna Venkateśa has also written a work on 'Rādhāvilās-campū'.

### (3) Virasaivism

Sir R. G. Bhandarkar, however, maintained that this was a 'new system by itself' and that expressions like Satsthala etc. occurring in it are not to be found in any older system.<sup>2</sup> In our opinion, the system is in no way 'new' to Indian religion and philosophy. It seems to be a direct development of the doctrine preached by the Māhēśvaras. Like the Tāmil Śaivas the Viraśaivas also call themselves as *Māhēśvaras*. It is worth noting that the expression 'Vira' in 'Viraśaiva' looks like an imitation of the original expression 'Viramāhēśvara'. Further some of the terminologies are borrowed from the cult of the Māhēśvaras. Tirumūlar, while dealing with the system of the Māhēśvaras in the seventh Tantra of his famous work the *Tirumandirām* deals with the topic of the *Sat-sthalas* and refers to the six *Līngas* i.e. Anda Līnga, Pīṇḍa Līnga, Sadāśiva Līnga, Ātma Līnga, Jñāna Līnga, and Śiva Līnga respectively. The above terminologies are partly to be found in the system of the Viraśaivas also.

The Viraśaiva school is now affiliated to the 'moderate or sober' school of Śaivas known as the Śaiva-darśana, or Siddhāntadarśana

1. *Puraṇāra* V. 142.

2. Bhandarkar, *Vaiṣṇavism, Saivism, etc.* p. 190.

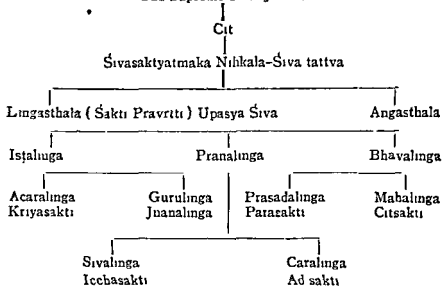
# VIRASAIVISM

## The Doctrine of the Sat sthalas

(The realization and practice of which leads to salvation)

### I The Lingasthalas

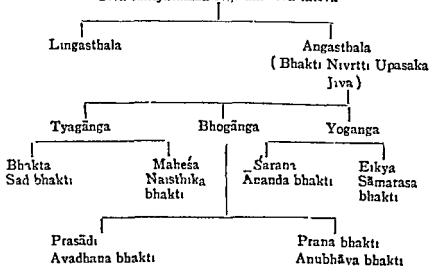
The Supreme Entity Śiva



### II The Angasthalas

The Supreme Entity Śiva

Śiva saktyatmaka Nihkala Śiva tattva



(Cf R. R. Diwakar, *Vacanaśāstrarahasya*, II pp 326-27)

as it is called by its followers.<sup>1</sup> The Virāśaivas (Stalwart Śaivas) are designated as Lingāyats.

### Originator of the System

A great controversy has been mooted around the question as to the real founder of the system. Some are inclined to hold that Basava was the main founder of the sect, whereas others like Fleet believe that the real leader of the sect was Ekāntada Rāmāyya.<sup>2</sup> There is also a general tradition, namely, that the very ancient ascetics who founded the sect were Ēkorāma, Panditārādhyā, Revana, Marula and Viśvārādhyā, who are 'held to have sprung from the five heads of Śiva, incarnate age after age'. And according to this tradition Basava only revived the system. Brown proposed that these main founders were Ārādhyas. Sir R. G. Bhandarkar endorsed the viewpoint by adding, 'Taking all the circumstances into consideration what appears to be the truth is that the Virāśaiva creed was reduced to a shape by the Ārādhyas, who must have been men of learning and holy living, and the subsequent reformers such as Basava, gave it a decidedly uncompromising and anti-Brahmanical character. And thus these two sects of the Virāśaiva faith came into existence'.<sup>3</sup> Further, he postulates a period of about one hundred years between the origin and revival respectively of this system. But according to Farquhar, the five founders of the system probably seem to be the contemporaries of Basava, 'some older, some younger'.<sup>4</sup> However, the suggestion of Fleet that Ekāntada Rāmāyya happened to be the leader of the new sect appeals to us especially in the light of the story recorded in the inscriptions located in the Somanātha temple at Āblūr (Dharwar District).<sup>5</sup> The inscription belongs to the reign of Maḃāmandaleśvara Kāmādeva (1181-1203 A.D.) of the Kadamba family of Hāṅgal.

The above story gives us a clear perspective regarding how the basis of the Virāśaiva faith was being laid. And eventually it was only left for the great Basava to build a strong structure of philosophy on this foundation of Virāśaiva mysticism. Thus if we can make a distinction between these two i.e. Philosophy and Mysticism - we

1. Bhandarkar, *op cit loc cit*

2. Fleet, *Dynasties of the Kanarese Districts*, p. 481

3. R. G. Bhandarkar, *V S* (Collected Works, IV) p. 191

4. Farquhar, *op cit*, p. 260

5. Fleet, 'Inscriptions at Ablur', *E I, V*, pp. 213 ff

may say that the first five Ācāryas, under the leadership of Ēkāntada Ramayya or Ēkorāma were responsible for promulgating the school of mysticism, whereas Basava built a philosophical edifice over it. However we shall now study the life and personality of this great Basava.

### Basava

Though the Virasaiva school of mysticism must have come into existence prior to the period of Basava still the life and teaching of Basava really added a system of glamour to it, so much so, that he was later on considered even as an Avatara of Vrsabha or Nandi. However peculiarly like many other founders of philosophical schools in India his life also is shrouded in mystery. Various versions are current and they are recorded in different Kannada works e.g. *Basava Purana*, *Cennabasava Purana*, *Singiraja Purana*, *Basavaraja deva Ragale*, *Vrsabhendra Vijaya* and *Bijjalaraṇya Caritre*. The Basavarājadeva-Ragale of Harihara gives a slightly variant version. Otherwise the other Purāṇas detail the traditional account.

Basava was born at Bagewadi to his parents Madiraja and Madalambika. He was an Aradhya Brahmin. He was designated as Basava on account of his supposed character as an incarnation of Nandi or Vrsabha. The Purāṇas generally maintain that he was the minister of Bijjala and that he caused the murder of King Bijjala on account of the latter's killing the two devoted Lingayats Halleya and Madhurayya. The Jain version maintains that he caused the murder of Bijjala because the latter had taken the beautiful sister of Basava as his concubine. As against the opinion of R. G. Bhandarkar, Fleet expresses the view that there is no evidence to prove that Basava caused the murder of Bijjala.<sup>1</sup> Basava is said to have become absorbed in Sangmeśvara at Kudal though the Jain version states that he committed suicide. His brother Cennabasava also has attained great fame in the annals of Karnāṭaka history.

### The Religious Tenets of the Lingayats

Over three millions of people have imbibed the spirit and cult of Lingayatism, and they are mainly spread over the whole of the Bombay-Karnāṭaka, the Mysore territory, the Nizam's Domi-

1 Fleet *Dynasties of the Kanarese Districts* p. 481

nions and part of the Madras Presidency. The five original monasteries described to have been established are as follows<sup>1</sup>

Monasteries	First Mahant
(1) Kedārnāth, Himālayas	Ēkorāma
(2) Śrīśaīla, Near Nandyāl	Panditāradhya
(3) Bālēhalli, West Mysore	Revana
(4) Ujjini, Bellary, Boundry Mysore	Māsula
(5) Benares	Viśvāradhya

Besides, there are monasteries in almost all the villages wherein the Lingāyats are in predominance. And they all belong to one of the five main monasteries detailed above. The Lingāyats are ordinarily divided into four classes e.g. (1) Jangamas, (2) Śīlavants, (3) Banajigas and (4) Pañcāmsālis, respectively.

The Jangamas were not a 'profligate class' as Sir R G Bhandarkar once pointed out. As we have seen elsewhere the Saiva ascetics had spread through every nook and corner in ancient India and evidently the Jangamas later on formed part and parcel of the same. The Jangamas were of two types e.g. (1) Jangama householders and (2) Celebate Jangamas. The latter class is held in high respect. The celebate Jangamas get actual training in a monastery and receive initiation (*dīkṣā*).

They are again subdivided into two classes (1) Gurusthalas and (2) Viraktas. The former are to look after the domestic rites and are entitled to become Gurus. The latter are to instruct people in matters religious and philosophical. The monasteries (including the five main monasteries) in which the former reside are called Gurusthalas, whereas those in which the latter preach and practise are designated as Satsthalas.

**The Lingayat** Every Lingayat has to worship his Guru and the small Linga, which he is ordained to wear 'in a reliquary hung round his neck.' After the birth of the male child the father's Guru performs the eight fold (*aṣṭāvarana*) ceremony, i. e. *Guru, Linga, Vibhūti, Rudrākṣa, Mantra, Jangama, Tīrtha* and *Prasāda*.

1 Farquhar, *An Outline of the Religious Literature of India*, p. 260

These are called the 'eight coverings' as they are deemed to grant protection from any sin

At the time of the Dīksā ceremony the *mantra* consists of 'Om Namah Śiṣṭāya'. The Guru holds the *Linga* in his left hand, performs worship in the sixteen modes (*Sodasopacara*), and hands over the same to his Śiṣya in his left hand enjoining him to look upon it as his own soul, and then ties it round the neck of the disciple with a silken cloth by repeating the *Mantra*. But before taking the Dīksa the Śiṣya performs the ceremony of five pots which represent the five monasteries. As Farquhar observes, the five pots are placed exactly as the symbols used by the Smartas in their private worship are placed

Lingayats have to perform the worship of the *Linga* twice every day. On the arrival of their Gurus, they have to perform the Padodaka ceremony in the usual sixteen fold manner (*Sodasopacara*)

The Lingayats can be divided into two classes

(1) The Lingayats proper, and the (2) Āradhya Brahmins. They are spread over in the Kannada and Telugu Districts. The latter have more affinities with the Smārta Brahmins, and wear a thread (*Yajñopavita*) clung with the *Linga*. In our opinion, they seem to have been the first people who accepted Brahmanism, and that they retained both the traditions—the original worship of the *Linga* and the later acceptance of the Brahmanical cult of the Upanayana ceremony etc. They need not be considered as 'outcast Lingāyats' as some scholars propose to hold them

They bury their dead. There is no objection to widow remarriage amongst them

### Vaiśaiva Philosophy<sup>1</sup>

The supreme Being of the Universe is the absolute, highest Brahman, which is characterised by existence (*sat*), intelligence (*cit*) and joy (*Ānanda*). It is the essence of Siva (*svatātva*) and is designated as *sthala*. The word *sthala* is interpreted in various ways

1 Farquhar *op cit* p 261

2 We have mainly followed Sir R. G. Bhandarkar's analysis in this connection of V, S etc (Ed. Collected Works, Vol. IV) pp 191 ff.

(1) The various *tattvas* or principles exist in the Supreme Being originally, and even after the dissolution of the universe they resolve themselves into it. Hence by splitting the word *Sthala* as *Stha* (*sthana*) + *la* (*laya* - resolving) we get the right interpretation of the word. (2) secondly, the "name is given to it also as it is the support of the whole material and spiritual world and holds all powers, all luminaries, and all souls. It is the resting place of all beings, of all worlds, and of all possessions. (In fact), it is the highest place to be attained by those who seek the highest happiness, and, therefore, it is called the one only and non dualist *sthala* (position) "

The *Sthala* becomes divided itself into two, namely, *Linga sthala* and *Anga sthala*. This is due to the agitation of its innate power (*śakti*). *Lingasthala* is the *Siva* or *Rudra* and *Angasthala* is the individual soul, the worshipper or adorer. Eventually there is a similar division in *Śakti* also e.g. into *Kala* and *Bhakti* which restore themselves to *Siva* and the individual souls respectively. The *Śakti* leads to action and entanglement with the world, whereas *Bhakti* acts in the opposite direction and leads towards final deliverance, and brings about the union of the soul and *Siva*.

The *Linga* is of *Siva* himself. The *Linga sthala* is divided into three components (1) *Bhāvalinga*, (2) *Pranalinga* and (3) *Istalinga*.

The *Bhāvalinga* is without any parts (*kalā*) and is to be perceived by faith. It is simple *sat* (existence), not conditioned by space or time, and is higher than the highest. The second is to be apprehended by the mind and has parts and is without parts. The third has parts and is apprehensible by the eye. This confers all desired (*īśta*) objects and removes afflictions; or it receives its name, because it is worshipped (*īśta*) with care. The *Prāṇalinga* is the intelligence (*cit*) of the supreme soul, and *Istalinga* the joy. The first is the highest principle, the second is the subtle form, and the third the gross form, corresponding to the soul life and the gross form. They are characterized by use (*prāyoga*), formulas (*mantras*) and action (*kriya*). Each of these three is divided into two the first into *Mahalinga* and *Prasādalinga*, the second into *Caralinga* and *Sivalinga*, and third into *Gurulinga* and *Ācāralinga*. These six are operated on by six kinds of *Saktis*, and give rise to the following



six forms *Cit śakti*, *Para śakti*, *Ādi śakti*, *Iccha śakti*, *Jñāna-śakti* and *Kriya śakti* respectively. These form also the ways of looking at God.

The *summum bonum* of life consists of a union of the individual soul with Siva (Samarasya). But as Sir R. G. Bhandarkar would suggest that, "the goal thus pointed out does not involve a perfect identity between the supreme and the individual souls, or shaking off of individuality and becoming a simple soul unconscious of itself which is the doctrine of the great non dualistic school of Sankara".<sup>1</sup> But according to him again there is a difference between the system of Rāmanuja and Virāṣaivism, in so far as, according to the latter, God possesses a power which leads to creation (and thus, it is the power that characterizes God) whereas the rudiment of the soul and of the external world is His characteristic according to the former. Therefore rightly does the learned scholar designate the system of the Lingayats as a school of qualified spiritual monism.

As noted above the Bhakti forms the main characteristic of the soul. It is a tendency which leads towards the final realization and consists of three stages, and corresponding to these, the Angasthala also is divided into three components. We are giving in a tabular form all the results of this system.

### Virasaiva Mysticism

"Do not think that I am a helpless woman and threaten. I fear nothing at your hands. I shall live on dried leaves and lie in sword. Cennamallikāṛjuna, if you will, I shall give up both body and life to you, and become pure".<sup>2</sup>

This was the way in which the great Basava had infused the thrilling note of mysticism in the mind of the masses. The Virāṣaivas, like the other saints of the world i.e. Plotinus, Jñāpēśvara, Mīrābāi, Caitanya, Purandara Kāvaka and others, had imbued this spirit of optimism in regard to the life in man, let him or she be of any creed, sex or community.

1 Bhandarkar *op cit* p 195

2 Iyengar, *Popular Culture in Karnataka* p 47

**Dark Night of the Soul:** The Śivaśāranas also passed through this stage. Like others they felt the pangs of Samsāra, repented for their past actions; and now with full faith in God they placed themselves at the mercy of God. Here is a sublime psalm by Basava :

" Spread not the green of the pleasures of the senses before me. What does the brute know but to bend to the grass ? Take away my distress, feed me with devotion, and give me a drink of good sense, Oh God Kūdala Saṅgama ".<sup>1</sup>

**Nature of God:** The Virāṣaiva saints have vehemently expressed their views in regard to the all-pervading characteristic of God. Here is a sublime song by Allama :

" In hill, valley and cave he said, and in flood and field, every where he saw God. Wherever he cast his eyes, there was God. Unseen of eye, invisible to mind, here, there and everywhere was God Guheśvara overflowing in space ".<sup>2</sup> Or again, " He knows not diminution nor growth. He does not move. He is the endless victory. Our Guheśvara is the light within light. "

Or sometimes the love element, like that of Caitanya predominates. Cennamallikāryūna expresses.

"I have bathed and rubbed on tumeric and have worn apparel of gold, come my lover, come my jewel of good fortune; your coming is to be the coming of my life. Come, Oh come ".<sup>3</sup>

**Realization (Anubhāva):** After these entreaties and self-surrender before God, the devotees enjoy the highest state of Bliss. Here is the perfect song of Mahādeviakkā who sees God everywhere

"The one has become the five elements. The sun and moon, Oh God are they not your body ? I stand up and see; you fill the world. Whom then shall I injure ? O Rāmanath "!<sup>4</sup>

Basava, Allama and others also reached this stage

1 Ibid, p 30

2. Ibid, p 38

3 Ibid. p 50

4 Ibid, p 54.

**Ethics** The teachings of the Sivaśaranas had a strong and firm ethical background. According to them full faith in God (Bhakti and Bhāva), Jñāna and Karma were the necessary requisites for attaining the final stage of being in tune with the Infinity. They believed in the doctrine of Re birth and Karma. They did not believe in the existence of many gods. They were against the restrictions of caste in the cause of devotion. Their main contribution to the philosophy of mysticism is their idea of 'communal property'. 'Our earnings are also meant for the devotees of God'. Both Basava and Allama preached it. Besides this they preached the Virāśaiva religion equally sincerely as the Haridāsas did. They also preached that worship of God should be performed with full faith. We shall end this brief survey only with the truthful statement of the eminent Kannada writer Masti Venkatesh Iyengar. "The Virāśaiva movement made a great experiment. In revulsion from a dead formalism which seems to have been the prevailing feature of popular religion in those days, it emphasised the share of the mind and the heart is anything worth the name of religion and invited all people to realization".<sup>1</sup> This marvellous system included people of all castes and communities and it has done a great service to the masses even to this day.

#### IV Religion and Religious Sects

The earliest religion of the land consisted of the worship of the Divine Triad consisting of Siva, Pārvatī and Kārttikeya, and the Lṅga, Sun and others. The Nāga worship seems to have been in vogue as the representations and inscriptions of the time of the Cutu Satakarnis indicate it. The famous Talgunda inscription of the Kadambas refers to the Pranavesvara temple 'at which Sātakarni and other kings had formerly worshipped'. The Kadambas were evidently the devotees of Siva as the traditions of their origin and the expression Mukkanna Kadamba would prove it. The Kadambas and the Cālukyas were the worshippers of Kārttikeya also. Besides the Guttas, Sindas, the Pāndyas and other dynasties are closely related to Saivism. The various sects of the Pāśupatas, Kalāmukhas, Goravas and others came into vogue during the early period.

<sup>1</sup> Ibid, p 56

Besides, the two of the best Saiva systems of Siddhāntism and Virāṣaivism originated in Karnataka

Along with the tradition of Saivism we find that the worship of the Hindu Trinity Brahma, Viṣṇu and Mahesvara came into vogue during the time of the Calukyas. The caves at Badami and Elephanta are specific instances in this connection. Later the cult of Harihara also was introduced in this land. The famous systems of Vaṣṇavism, Mādhvism and Śrī Vaṣṇavism were also ushered in this land. They are still the living religions to day. Side by side with Hinduism, the other religions like Buddhism, Jainism, Christianity and Islam became the features of Karnataka religion. We are not in a position to deal here with all the problems in detail. Still one fact can be very much easily perceived that with the exception of the Muhomedans all the followers of the other religious systems seem to have observed religious tolerance. It is really unique that at Belgami, (or Belgaumve) there were the temples of Hari, Hara, Kamalasana, Vitaraga and Buddha respectively <sup>1</sup>

We shall now give a brief survey of the early development of the religions and sects below

The teachings of Sankara, Ramanuja, Madhva and Basava had their own effect on the minds of the people and all these along with Jainism developed and prospered during the historic period. We shall deal with this problem in brief in the following pages

### (1) Buddhism

As Dr. Altekar has rightly pointed out, 'Buddhism was never so strong in Karnāṭaka proper. The highest number of the Buddhist population in the 7th century A. D. could not have been more than 10 000' <sup>2</sup>. It was since the time of Aśoka that Buddhism began to make its appearance in Karnāṭaka. Aśoka had set up the Edicts at different places, i. e. Siddapur, Maski, Kopbal etc. They contain precepts of general Dharma. It is also worth noting that the Kannada merchants from Banavāsi and other places made rich and munificent donations towards the construction of the famous caves at Kārlī, Kanheri and other Buddhist establishments. The Chinese

1 E. C. VII, sk 100

2 Altekar, *op cit* p 271

traveller Yuan Chwang makes a reference to 100 monasteries as having been situated at Koa ki ni-pu lo (Konkan). According to Dr. B. A. Saletore<sup>1</sup> traces of Buddhism can be found in the Tulu country e.g. at Karkal, Kadarika, Kuñjara, Puttūra, etc. Later definite references are to be found in the case of Buddhist establishments at Dambal<sup>2</sup> (two monasteries), Kampilya (Sholapur District one monastery) and Belgame (18 Agraharas). The latest traces are to be found till about the end of the 11th century A. D.<sup>3</sup> But Buddhism soon disappeared on account of the teachings of Sankara as well as the growth of Vaisnavism and Saivism in the country.

### (ii) Saivism

Saivism was the earliest religion of the land. It was reared under the rulership of the Cutū Sātakarnis, Kadambas, Calukyas, Guttas, Pāndyas and others. Basaveśvara introduced Virāśaivism.

Further various accounts are given about the Kālāmukhas<sup>4</sup> and the Paśupatas<sup>5</sup> (at Kokatnur and other places) in Karnāṭaka. The Kālāmukhas, who associated with an ancient teacher by name Lakulīśa, were great educationists. The Kālāmukhas were divided into divisions called Parśe or Avali and Santati. The Kālāmukhas are not to be heard of after the 12th century A. D. It is interesting to note that the systems of Lākulagama and Śaiva Siddhanta owe their origin and development at the hands of these Kalamukhas.

**Goravas.** Another class of Śaiva ascetics called *Goravas* are also referred to in the inscriptions.

### (iii) Vaisnavism and Sri-Vaisnavism

Both these religious systems prospered (at different times) under the regime of the Kadambas, Cālukyas, the Hoysaṣas, the Rayas of Vijayanagara and the Nayakas of Madura. The cult of Harihara comes into vogue after the 12th century A. D. Various temples of god Harihara were erected in the realm. Besides

1 Saletore, *Ancient Karnāṭaka*, I, pp. 374 ff.

2 I. A. X, p. 185.

3 EI, VI, p. 287.

4 Cf. Kundangar, *Karnataka Historical Review*, V, Pt. 1, pp. 19 ff.

5 Q. J. M. S., VII, p. 279.

Mādhvism and Śrī-Vaiṣṇavism were ushered in the land by the great Ācāryas Madhva and Rāmaṇuja.

### ( iv ) Other Worship

The other worships of Brahma, Sūrya, Nāga etc., had also become popular in the period under consideration. The Brahmanica religion, including the Āśvamedha etc. was in full swing during the whole period

### ( v ) Jainism

It cannot be gainsaid that the story of the early immigration of Jainism in Karnāṭaka is directly connected with the migration to Sravana-Belgola of the great Śruta-Kevalin or 'the first Ganadbara' Bhadrabāhu, who, it is said, was accompanied by Candragupta Maurya. This Bhadrabāhu is said to have retired from this world in B. C. 297. We have observed in the first chapter ( p. 24 ) that with Bhadrabāhu the Dīgambaras separated themselves from the Svetāmbaras. Very soon we find that Jainism began to prosper with the advent of the Gangas in the political arena. The famous Jain Ācāryas like Simbanandī ( in the case of the Gangas ) and Sudatta ( in the case of the Hoysalas ) helped the kings in founding whole empires. However Jainism found a direct support under various other dynasties also e.g. the later Cālukyas, the Rāstrakūṭas and also partially the Rāyas of Viṣṇayanagara. Further, feudatories like the Rattas of Saundatti, the Śantāra lords, the Kongāḷvas, the Cāṅgāḷvas, the Sīlāharas of Karhad made it still more popular.

The prominent Jain centres may be enumerated as Sravana-Belgola, Paudādānapura, Kopana, Arasikere, Kuppattur, Kolhāpūr, Mudabidri, Dorasamudra, Belgāmi or Balligāme and others <sup>1</sup>

We have dealt with the achievements of the Jains in other fields under various topics in this work. Famous among them are Saman tabhadra, Akalanka, Vajranandī (the founders of the Draviḍa Sangha),

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1 Dr. B A Saleore has quoted many more countries

Kanakaradi, Guṇasena, Elācarya—all of whom contributed to the foundation and later development of the Dravida Sangha and thus spread the religion in the Tamil, Telugu and other parts of Karnāṭaka. It should be noted in this connection that after the advent of especially Śaivism, Jainism begins to decline

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